

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVIII.

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NEW SERIES
VOLUME XXXVIII. No. 34

Who's Who and What's What

Canada reduces its standing army this year from 135,000 to 90,000.

N. P. Mitchell of Richmond becomes head of the new Political Science Department in Furman University, Greenville, S. C.

Mrs. Rhea, one of the best members of the Hazlehurst Church, passed away Monday of this week. Her husband has been church clerk for many years.

Editor F. M. McConnel will reproduce serially in the Baptist Standard the contents of his book, *The Deacon's Daughter*, published a few years ago. It is a stimulus to right living and liberal giving.

While it is flaunted in our faces that high officials in this country are expert gamblers, we are told that the president of Mexico has suppressed and clamped the lid down tight on all games of chance in that republic.

Charleston Church, A. B. Polsgrove, pastor, set a goal in January for nineteen members each of the Five and Hundred Thousand Clubs. To date there are 22 members of the Five Thousand Club and 19 members of the Hundred Thousand Club in the Charleston Church.

Dr. Latourette, professor of Missions at Yale, says, "These nineteenth century Christians, in order to make their message intelligible, have, in the course of a century, given a written form to more languages than had previously been reduced to writing in all the history of the race."

For only fifty cents the Baptist Book Store will send you the Southern Baptist Handbook for 1936. It contains information about Baptist affairs that cannot be had elsewhere. You will like to have it for immediate use and permanent reference. You will have trouble keeping your neighbor from borrowing it.

We are informed by Dr. Rushbrooke that the religious freedom promised by the proposed constitution of Russia turns out to be somewhat of an illusion. Freedom to perform religious rites is promised, but this does not mean necessarily freedom to propagate religion, or to teach the truth.

From Mrs. A. M. Yopp we learn that the meeting at Elliott resulted in six for baptism and one addition by letter. Preaching by Rev. Bowen Beverly. There were good congregations. Misses Haden and Hammons of Holcomb assisted with the music. The meeting closed with an all night prayer meeting.

Thanks to Pastor J. P. Kirkland for amount covering subscriptions for one year for two of our missionaries. He sent it immediately on reading the suggestion in last week's Record. The way is open for others. We pay the postage, but we ask of good friends the amount necessary to pay the actual expense of the paper, \$1.50 a year.

Pastor W. E. Lee was assisted at Union, Panola County, by brother W. R. Storie of Sardis. Eight young people were baptized. Brother Storie's report says that at Sardis 180 answered on roll call day at Sardis, and that in response to a tithing campaign begun in the church, 57 have promised to bring the tithe and they are hoping for 100. There are about fifty subscribers to the Record in the Sardis Church.

Baptist preachers of Birmingham passed most complimentary resolutions about Dr. J. E. Dillard who resigns from the pastorate at Southside Church to take up the work of Secretary of Promotion, S. B. C.

Miss Fannie Traylor goes this week for her two weeks' vacation, joining Pastor and Mrs. H. M. King in Ohio, and then off for the road. May she get the most from this time off which she richly deserves.

Some of the brethren seem to think that to educate the people as to the horrors of war will prevent the coming of war. We wish we could believe it. But to educate our own people on this subject does not affect the nations which are hell bent on world dominion and national aggrandizement. To show people the horrors of hydrophobia does not prevent a mad dog from attacking school children. Some way is needed to chain the mad dog.

C. H. Franks of Hayti, Mo., preached in a recent meeting at Armorel, Ark., where Cecil Meadows is pastor. There were 126 professions of faith and additions to the church. People came by the hundreds in cars, wagons, trucks, trailers and on foot. One day was spent in fasting and prayer. Frank Adams of Parogould, Ark., led a great choir, and the congregation, singing the old time songs. It is said to be the greatest revival in years. The pastor is doing a good work.

The Manual Arts Press of Peoria, Illinois, sometime ago issued a book called "Good Manners," mentioned in our columns. More recently the same publishers have issued a book entitled "Good Taste in Dress." It is by Frieda Wiegand McFarland and Florence Hall, the former a professor in the college of Home Economics, University of Maryland, the latter extension home economist in U. S. Department of Agriculture. The book is full of helpful suggestions to women who desire to look well. It is based on common sense and wrought out of experience.

This is worth passing on, though we withhold the names because the parties concerned are beautifully modest. A lady in Mississippi wrote to a friend that she had found it impossible to interest her daughter, who is soon to finish high school, in going to a Christian college. But recently the daughter went to a Y. W. A. summer assembly in which she met a fine group of young women, many of them from our Christian schools. Among the number she was greatly impressed with was one who has recently been graduated from Hillman College. When the daughter returned home she said, "Mother, if that is the kind of girls they make at Hillman, I want to go there."

Dr. E. K. Cox in a recent visit to this office related this story of his experience in dealing with a woman in a Baptist church who claimed to be sinless. She challenged him by saying, "Did you ever know me to do anything wrong?" He said, "Yes, I saw you do one of the meanest things the other day that I ever saw anybody do." She insisted on knowing what it was, and he told her, "The other day I saw you going down the line giving the right hand of fellowship to a group of people who had been received into the church. When you came to a girl, with whom your daughter had some while ago had a quarrel, you put your hand behind you and passed her by. I had rather steal a horse than do a thing like that." To the credit of this "sinless" saint, she buried her face in her apron and wept.

Don't fool yourself. If you vote for a man who votes to license liquor you belong to the liquor crowd.

Mrs. M. C. Ware, age 84, Madison, Ga., has taught a Sunday school class 68 years without a break. She has taken the study courses from time to time, recently completing one with a good grade.

Dr. E. F. Haight has spent a year as supply pastor at Selma, Ala., and returns in September to his position as head of the Church History Department at the Baptist Bible Institute, bringing with him the young son who has come to make their home happy.

Pastor T. F. Harvey of First Church, Hattiesburg, assisted J. F. McLellan in a meeting at Franklinton, La. His own pulpit was supplied by Rev. B. A. Pugh of Joplin, Mo. The pastor administered the ordinance of baptism Sunday evening.

Dr. Cecil S. Johnson filled the pulpit of First Church, Clarksdale, Sunday morning. He told them about the work of Mississippi Woman's College of which his father was president for 20 years. Next Sunday Clarksdale church will have Dr. R. B. Gunter as supply.

Brother L. T. Greer of Boyle assisted Pastor J. N. Holloway in a meeting at Damascus church, Madison County, for six days. There were six added to the church, four of them by baptism, and several reconsecrations. There were good congregations and good preaching. Rev. Percy E. Hailey of Flora led the singing.

From the *Hattiesburg American* we learn that Dr. Theodore H. Jack, chairman of the commission on institutions of higher learning in the Southern Association, has assured the students attending Mississippi Woman's College at Hattiesburg that students in the college will be fully protected in their standing and credits in the coming session. It is true that the Southern Association was not satisfied with the financial income of the college, but this difficulty the college people are hoping and expecting to remove by the present campaign for endowment. The people of Hattiesburg responded pressed vigorously throughout the state to this campaign generously, and it is being

PASTORAL CHANGES: T. T. Newton goes from Parsons, Tenn., to Clinton, Ky.; J. E. Raines from Hannibal to Kansas City, Mo.; A. O. Linger from Louisville, Ky., to Elkins, W. Va.; G. C. Devers resigns from Forsan, Texas; Walter Smith goes from Chandler to Cordell, Okla.; W. J. Ray becomes pastor at Littlefield, Texas; A. F. Avent goes from Lampasas to Somerville, Texas; E. G. Butler from Glendale to Phoenix, Arizona; J. A. Wilson of Tulsa succeeds A. A. Brady at Okmulgee, Okla.; R. J. Caldwell becomes pastor at Vanndale, Ark.; A. H. Mahaffey (Mississippian) goes from Coffeeville to Midway, Ala.; J. B. Johnson goes from Georgiana to Columbiana, Ala.; L. W. Dockery of Dothan, Ala., recently passed away.

About 50 workers for the 5,000 Club in district one met in Jackson Tuesday morning for two hours conference. Rev. C. J. Olander was chairman, and sounded the keynote of the campaign. He called on Dr. Gunter, Mrs. Brame, Miss Yarborough, Mr. Skilton and the county chairmen to report the progress of the work. In nearly every case the workers have been secured, and many of the workers have gotten their quota of subscribers. All expect to make final report by Sept. 1.

Sparks and Splinters

President John Jeter Hurt gave diplomas last week to 23 summer graduates at Union University, Jackson, Tenn.

Pastor W. R. Haynie of Durant closed a meeting at Concord Church, Yazoo County, last week. Seventeen were received for baptism.

Dr. W. T. Lowrey supplied the Clinton pulpit Sunday night as Pastor J. W. Middleton went to Walnut Grove to assist Dr. M. O. Patterson in a meeting.

Rev. J. C. Richardson, pastor of the Baptist Church at Bay Springs, assisted brother J. W. Rooker in a meeting at Antioch in Jasper County. Several members for baptism and church greatly revived.

Yes, we have no liquor now, no bootleg liquor! Only 3,189 gallons of untaxed liquor were confiscated by federal officers in 22 west Tennessee counties within the past year. O how dry your Uncle Sam is! And what he didn't capture filled a good many bums.

And what an ado the papers made over the report that a crank in New York had suggested that the preachers stop preaching for a few years and give the world a chance to be saved. Some folks ought to stop trying to preach and the rest of them ought to preach better and often.

Rev. C. B. Riddle of Washington, D. C., P. O. Box 442, has designed a coin to induce regular church attendance and contributions. He sends it on certain conditions to pastors and others for use in their congregations. The coin is about the size of half a dollar, gilded, with suitable inscription. You might wish to get more information from the above address. Don't write to us.

The spiritual tides ran high in the Rowlands Baptist Church Sunday morning, August 9, when Reverend C. W. Entrekin was set apart to the full work of the gospel ministry by the laying on of the hands of the presbytery. A great soul-stirring message was delivered by his father, Reverend T. S. Entrekin, on "What A Minister Should Be." The heart of each one present was revived.—R. A. Tullus.

The program so far as arranged for the Central Mississippi Preachers' Conference will include devotional by O. P. Moore; Modern Youth Problems by W. R. Rogers; Communism by T. W. Talkington; Church Discipline by T. W. Green; Funerals by J. L. Boyd; Deacons by D. H. Barnhill; Colossians Second Chapter by P. I. Lipsey; Can We Improve Church Attendance by J. W. Middleton; general discussion. These meetings after the summer vacation will be resumed Sept. 14, at First Baptist Church, Jackson, at 9:30 A. M.

From the Executive Committee of the Southern Baptist Convention we learn that the total for Southwide objects given by all the states in July was \$128,772.92, making a total for seven months of \$959,567.79. During July the Hundred Thousand Club contributed \$16,534.12; designated objects received \$35,461.84; and the Cooperative Program \$75,776.96. Mississippi sent in \$2,507.36. Of this \$771.13 was given by the Hundred Thousand Club; \$182.64 for designated objects and the rest, \$1,553.59, went to the Cooperative Program.

W. R. Hunt, M.D. of Tupelo has just written and had published a booklet, "Who Is An Israelite, And Who Is A Gentile?" It is a discussion along the line of prophecy of which Dr. Hunt has made special study and about which he has written somewhat for the Record. The book is on a controversial subject which elicits the interest of a large class of readers. The principal contention of the author, if I get it correctly, is that Israel referred to in the prophets is not the physical descendants of Abraham, but his spiritual children. It is an interesting discussion. The book probably sells for about fifty cents.

Rev. W. C. Howard has resigned the pastorate at Forest and begins his work at Water Valley Sept. 1.

Riverside Association was left out of the list published last week. It meets with Lyon Church, Oct. 15-16.

President Spright Dowell announces that the money is in hand for a \$146,000 improvement program in building at Mercer University. These will include a new gymnasium and physical educational building, and a new social center.

Pastor J. A. Taylor was assisted in a meeting at Gum Grove Church in Lincoln County, where 18 were added to the church, nine by baptism. The pastor is greatly loved, and the church is spiritually edified. Preaching by Rev. Owen Williams.

Rev. Sidney Johnston assisted Pastor O. P. Moore and Steens Creek Church at Florence in a good meeting last week. Brother J. M. Steen says it was a most gracious meeting. There were six received for baptism and two by letter. The preaching was of a very high order.

Rev. Owen Williams preaches two Sunday afternoons to Chapel Hill in Hinds County. This week he has Rev. S. G. Pope with him there in a revival meeting. Brother Williams was last Sunday at Ewing, Illinois, at a family reunion where he preached to the group.

At Utica Rev. L. Bracey Campbell assisted Pastor Owen Williams in a good meeting in which seventeen were added to the church. There were large crowds who listened inspiring to the teaching ministry of brother Campbell. One feature of the meeting was an early morning service conducted by the young people. There was a general feeling that the meeting should have continued longer.

Dr. A. H. Strong, President of Rochester University, said: "A Christian college is an institution established to promote the Kingdom of Christ by training young men's (or women's) higher powers, intellectual, social, and religious, for the service of Christ in the church or in the State. That is not a Christian college in which Christianity is something merely tacit and nominal. That is only a Christian college in which Christianity is the confessed and formative principle of the whole organization, method, and life. . . . The professors should be actively Christian men. Theoretical belief is not enough, Christian profession is not enough."

It is said that there are 600 "Red" newspapers published in the United States today. But it is not what these people do in public that disturbs us. As long as the battle is out in the open we have a safety valve. Publicity is the safety valve for trouble and the hope of every good cause. There was never a greater falsehood than the saying, that "what you don't know won't hurt you." That is exactly what does hurt you. Of course there are newspapers and publishers that do not tell the truth, and they do much harm. But the truth will finally come to light where we have a free press. Communism succeeded in Russia because there were no avenues for intelligent opinion. It will not succeed in this country if we keep the organs of public opinion open. Criticism, even hostile criticism is a necessity to the purity of government.

When we hear of the difficulties which many Christian colleges have in maintaining high Christian and moral standards among the students we are grieved over the lapses which are reported among them. But it enables us to be grateful for the relatively high standards which are maintained in our Baptist colleges in Mississippi. We have no disposition to boast, nor any desire to make invidious comparisons. God forbid. But we are thankful that we have been saved many temptations under which others have fallen. We believe the Lord has honored us, because our Baptist colleges in Mississippi have held the word of God in high esteem and teach it as the infallible rule of faith and practice. May God keep us true and faithful to his word. The college whose president ridiculed those who believe the Bible from "kiver to kiver," has now become the patron of the dance.

Pastor O. P. Moore is in a meeting at Star this week with Dr. L. E. Green of Prentiss preaching.

Thanks to an unknown friend in Hazlehurst for his contribution to send The Baptist Record to a missionary. Next.

Some one reports a wonderful meeting at Liberty Church (Postmark New Albany), beginning August 2. Pastor D. S. Tidwell preached; church greatly revived; large crowds, interest growing to the end. There were 25 professions of faith, 21 added to the church, 19 by baptism. The singing was led by brother C. A. Carter, "a fine gospel singer."

Rev. Vaughan Rock succeeds his father, recently deceased, as pastor of First Southern Baptist Church at Phoenix, Arizona. The son was reared in Arizona and was educated at the Arizona State University and at the Baptist Bible Institute in New Orleans. He has for three years been pastor of Riverside Church, Houston, Texas.

Last night we closed a week's meeting with Rev. T. J. Harper, at Mt. Zion Church, 18 miles from Meridian. God gave us fifteen additions by faith. The church was crowded at both morning and evening services. Brother Harper is one of our most promising young preachers—bright future is before him. He loves souls and does not mind working. God bless Mt. Zion and her noble pastor.—W. E. Farr.

Part of the program of the present government in Mexico is to found 1,000 schools every six months, and to build 14,000 educational buildings. The Catholics have kept the Mexicans in ignorance for three hundred years. A correspondent from Mexico recently stated in the press that school teachers are being persecuted by Catholics and schoolhouses are being burned. He says: "These instructors hold the most dangerous jobs in all Mexico. They may be shot to death or stoned and beaten mercilessly * * * after roping the teacher to a fence post, the outlaws carve off his or her ears in slow, fiendish fashion."—Ex.

There can hardly be a doubt that at the next legislature there will be another effort to get some kind of bill through that will legalize the sale of whiskey in Mississippi. We had just as well prepare for the fight. And don't you forget it, there is going to be a fight. It is Mississippi Vs. the Whiskey Makers. Dry legislators should fortify themselves with facts. And dry people at home should look after the legislators. The lieutenant governor, Mr. Snider, wrote us a letter in which he warned that unless prohibitionists cleaned up the present unsatisfactory liquor conditions a movement would be started to legalize the sale of liquor. The state of Virginia operates liquor stores, and here is a news item from that state which shows what liquor is doing for the people, taken from The Religious Herald: "Can the Lord save drunkards as fast as the A. B. C. liquor plan, and the daily newspapers, can make them? The number of deaths from 'alcoholics' in Virginia increased about 40 per cent in 1935 over 1934. The number of alcoholics admitted to one of our State supported institutions increased 18 per cent in 1935 over 1934, according to the record of the superintendent. The same superintendent is in distress over the condition brought about by repeal and the A. B. C. liquor plan, under which alcoholic drinks are sold all day Sunday all over the State, and are sold legally twenty-one hours out of every twenty-four. So many pitiful cases of alcoholics are coming up to this State institution that the superintendent recently invited about twenty devout Christians, who believe in prayer, to come to the State institution and pray that God might save the drunkards being made under our present State liquor plan. What does God think of a State that legalizes the sale of liquor in every section of the State, and allows it to be advertised in the dailies and magazines, and then asks Him to save the drunkards the State, hand in glove with the devil, is engaged in creating for a financial consideration?"

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CHARLES E. MADDRY, Executive Secretary

CLAUD B. BOWEN, Educational Secretary

INABELLE C. COLEMAN, Editorial Secretary

MISSIONARIES RETURNING

According to a news item on this page a month ago, the sailing reservations for furlough and new missionaries due to sail this month were cancelled. This was necessitated by the sudden critical condition caused by an unexpected decrease in gifts to foreign missions.

But not since state after state has rallied to the Board's S. O. S. and sent into the Lord's treasury additional gifts, the Board is able to send out these missionaries during August, September and October.

Cooperating with the Board in making this possible the Dollar Steamship Lines is going the second mile in arranging for good reservations in choice staterooms for these missionaries whose former reservations were cancelled. This steamship company is doing its best to make the missionaries just as comfortable now as they would have been had the adjustments and changes not occurred. Friends of these missionaries will rejoice to hear this personal detail that will mean much to the missionaries.

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WORKMEN THAT NEEDETH NOT TO BE ASHAMED

A missionary message every day, missionary classes every day, and three missionary addresses at major hours combined to make the South-wide Baptist Training Union Leadership Assembly at Ridgecrest, North Carolina, July 26-31, a week of great value to foreign missions. More than 1,200 young people and leaders of young people profited by this missionary atmosphere that prevailed throughout the week. The Foreign Mission Board congratulates and thanks Secretary J. E. Lambdin and his co-workers for this interest and emphasis in training a missionary spirit in to the training of their young people for better church membership.

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GLEANINGS FROM DR. MADDRY'S LETTERS

Friends who are daily praying for Dr. Charles E. Maddry, Executive Secretary of the Foreign Mission Board, now on a missionary journey to South America, will enjoy the following gleanings from some of his letters:

"The Convention met Monday night, preceeded by the Young People's Convention Sunday and Monday. We have been preaching in the pulpits of the city, and speaking before the Convention and various groups. There has been a continuous round of committee meetings and conferences. These are certainly busy days, and I am tired today. The Catholics paraded John the Baptist all over the city yesterday and last night, with magnificent fire-works and canon-crackers keeping us awake. The mosquitos are just about as thick as bees around a hollow tree."

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"This is one of the most beautiful spots I have seen in Brazil. The (Receife) campus is lovely and attractive in every way. The trees are gorgeous, and on every hand I hear people saying that 'Brother R. S. Jones set out these trees.' The manga trees you set out are fifteen to twenty feet, and big in proportion. They bear excellent fruit, and much of it. The rose mangas are the most beautiful things I ever saw, and my wife eats them all day. You certainly did a great piece of work here at this college, and everybody hold you and Mrs. Jones in grateful remembrance."

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"It seems the only way we can make all the engagements the committee has outlined for us is to travel by air. We are to fly from Bahia to

Victoria, from Victoria to Rio, and from Sao Paulo to Porto Alegre. They say that the only safe way to cross the Andes is by airplane, so it looks like I am going to be compelled to fly, something I said I couldn't do."

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"The Publishing House (Rio) is going well, and is one of the most promising Kingdom agencies we have out here. Stover and Cowser are a great team. Miss Landrum is going ahead splendidly in the W. M. U. work, and the Girls' School, under the direction of Mrs. Soren and Miss Randall, is a great spiritual asset and a worthwhile Kingdom agency. This phase of the school is unofficialized, and is doing a fine piece of work."

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"The Convention appointed a committee of fifteen, thirteen Brazilians and two missionaries, to work out the new Basis of Cooperation. They had a preliminary meeting of all the delegates Monday in the college church, and I spoke for more than an hour outlining my views of the situation."

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JOY QUITE SO DEEP

Tonight I have inexpressible joy in my heart because of a teacher in that language school. A year ago she was bitter against Christ and Christianity, and her heart was filled with many other bitternesses and anguish that I did not dream of until the Lord led me directly to her. She became my teacher only four months ago, and I began praying for her, witnessing to her as I was led. Two weeks ago I was guided specifically to pray that she give her heart to Christ within the two weeks. Strange, I thought; I never had the Lord to set a date like that before.

I have never seen the Spirit of God work so obviously, so powerfully before my "very" eyes, as He did in her in those two weeks. All I did was in response to His clear leading, and He has saved her in a miraculously transforming way. She came today as several friends gathered this afternoon and evening, and told for the first time, except to the individual who witnessed her surrender, the transformation that had come.

It is not often in my young life that I have had joy quite so deep as this.—W. Maxfield Garrott, Tokyo, Japan.

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GLAD HEARTS

Surely never through the years have the foreign missionary doors of opportunity been wider open nor the blessings of the Lord more evident. From every land comes good news of victories for Christ. In some of Southern Baptist territories, much suffering and persecution are taking place. But even in those vicinities and everywhere, the fields are white unto harvest and Southern Baptist dollars are doing more per penny than the reports have recorded in many a year.

From the glad hearts of missionaries W. M. Rankin comes the news of multitudes being saved. Among them is their one and only child. Mr. Rankin writes:

"I have just returned a little over a week ago from a long evangelistic trip across the mountains. The Lord greatly blessed the native evangelist and me while we were on that trip. I preached every night to large crowds of heathen people and they listened attentively, and there were over two hundred to raise their hands

saying that they wanted to believe on Christ and that they were willing to follow our Lord and Master. It was my joy to baptize seventy-five converts. When I returned to Shiuchow, I left the native evangelist to go on, touch other places and baptize those who are waiting. When he returns from his trip, and after he baptizes all those who are waiting, it will bring the total number of baptisms up to around one hundred and sixty. We thank God for these who have come and followed their Lord in baptism, and we pray that they will grow in grace and become true followers of our blessed Saviour. Just before I left Shiuchow there were twelve to be baptized, one among who was our only lad, Manly, Junior. Mrs. Rankin and I rejoiced over his accepting Christ as his Saviour and for putting on Christ in baptism. We ask that you pray for him and for us."

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FROM OTHER LANDS

Until Southern Baptists are able to establish first class seminaries and training schools for the training of young people of other lands, these young volunteers for life service for Christ must come to America to study at Louisville, Fort Worth and New Orleans.

Seven from the Orient are studying in Baptist institutions this year. These are Peter H. H. Lee of Kaifeng, China, who has completed another year at Southwestern Theological Seminary; C. K. Djang of Chinkiang and Shanghai, China, who studied last year at Southern Baptist Theological Seminary while his wife, Mrs. Lily Chow Djang, studied at Dodd College, Shreveport; and Rev. Y. C. Ching, pastor of Old North Gate Church, Shanghai, who arrived last spring to begin courses at the Southern Baptist Theological Seminary.

From Japan comes Mr. Sadamoto Kawano, for ten years a member of the faculty of Southern Baptists' only boys' school in Japan, Seinan Gakuin, and located at Fukuoka. He will continue his second year of study at Southern Baptist Theological Seminary this autumn.

Rev. Shuichi Ozaki, pastor of the Seinan Gakuin Baptist Church, and teacher in the Baptist Seminary at Fukuoka, arrives this month for a year at the Southern Baptist Theological Seminary.

At Dodd College, at Shreveport, there is also a Japanese student, Miss Kazie Murata, a niece of President and Mrs. Matsuta Hara of Seinan Jo Gakuin. Miss Murata is a graduate of Seinan Jo Gakuin and Kobe Junior College.

With the opening of these Baptist institutions this fall, these students, far from home, will be grateful for the prayers of Southern Baptists for letters of friendship and Christian love.

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WON TO CHRIST THROUGH THE HOSPITAL

"A few weeks ago eighty-one were baptized at our church here. The oldest was an old lady eighty-one years old. Yesterday at the newly organized church at Peh Mah twenty-six were baptized. One of these was the daughter of a woman who was saved in our hospital a few years ago. At that time her husband was an opium user and a gambler, but she prayed him into the Kingdom. He is now an industrious, respected citizen and a deacon in the new church. In the class here there were two who were the direct result of the hospital work and one or two who were indirect results. These make us happy and help compensate for the many things which cause us heartaches."—Mrs. N. A. Bryan, Hwanghsien, China.

EDITORIALS

WHAT SHALL BE DONE?

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Dr. L. L. Gwaltney has an editorial in a recent issue of The Alabama Baptist entitled, "Wanted, An Adequate Temperance Organization," in which he advocates the dissolution of the Anti-Saloon League, and the necessity of "some kind of organization" to combat the liquor traffic. We have read it and re-read it with deep interest, for we are facing the necessity for the most serious fight we have had in a generation, with the worst handicaps we have had within our memory.

Dr. Gwaltney is frank and outspoken, apparently driven to speak as he does from desperation. The devil's forces have not for many years been so defiant, and the forces which should stand for righteousness have seldom shown such timidity. The politicians among the higher ups have assumed that liquor is lord and have bowed the knee to Baal. The lesser politicians have been scared by the big noise that the devil's agents have made, and either chime in with Beelzebub or take to the woods and hide in any convenient cave. We thank God for a few noble souls who still defy the devil, and proclaim themselves favorable to the dry laws and willing to fight for them. How any Christian man can have any difficulty in choosing between a wringing wet candidate and a dry candidate is beyond our figuring out.

But temperance forces need to consider seriously the best way to fight the liquor business, and to come to some agreement as to the best organization through which they may carry on their work. For the moment there seems to be no general agreement. We get literature from half a dozen or more temperance organizations, but there seems to be no cooperation among them, nor co-ordination of effort. They are not fighting one another. They are in pretty general agreement as to the object they are seeking, but no agreement as to how it is to be done. We are convinced that they will eventually get together, but at present there is no plan for uniting their efforts. The very triumph of lawlessness now apparent, and the growing immorality and wickedness will force the lovers of righteousness in utter desperation to get together. But the way has not yet been pointed out.

Dr. Gwaltney comes out squarely for the dissolution of the Anti-Saloon League, and the formation of some other agency. The suggestion makes us tremble, because the formation of some other agency is not at hand. And it is a fearful thing to destroy what you have until and unless you have something to take its place.

The reasons given for the dissolution of the League are that it is not supported by the drys and is mocked and laughed at by the wets. Very true. But do you know of any temperance organization that the wets would speak well of? is not the hostility of the wets a tribute to any cause which they attack? Ridicule is a sharp weapon, but the Gospel writers tell us that it was used at the cross by the enemies of Jesus.

Failure to support the League is attributed to the unified budget in our denominational work. Would this not operate against any outside organization? True Dr. Gwaltney suggests that our denominational budget include appropriations for a temperance committee. We have an idea that this would be a difficult thing to get through a Baptist convention; both because of opposition to more appropriations, and because of the opposition to organic connection with, or committing ourselves to a composite body that we do not control. You will recall Dr. Gambrell's opposition to riding a horse without a bridle.

We are not expressing our own opposition to the plan suggested, but we must face squarely the difficulties we are sure to meet. If some other organization can do the work better, we are for it. But we had better be sure that we have found something which will do the work.

THE SPIRIT, AND THE WATER, AND THE BLOOD

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One of the evidences that the Gospel of John and the three Epistles of John were written by the same man, and that they were all written by the Apostle John is the similarity in language and the underlying correspondence in teaching in them all. This likeness goes to the heart of their message. For example in the fifth chapter of John's First Epistle there is a clear pronouncement as to the three witnesses to the messiahship of Jesus, namely the Spirit and the water and the blood. In the first chapter of John's Gospel you will see that these three are mentioned in the witness of John the Baptist to Jesus. John the apostle was a disciple of John the Baptist and got the beginnings of his theology from him, and developed it clearly in later years.

The three witnesses to Jesus are pointed out by John the Baptist in the very beginning of his ministry. Taking them in the order of John's Epistle, the first witness is the Spirit of God. This is the first and most characteristic mark of the Messiah. The very word Messiah means anointed, as does also the corresponding Greek word Christ. To be anointed is to be designated to office and the ministry by the symbolic pouring of oil on the head as a prophecy of the gift of the Spirit of God, which came upon those anointed to fit them for the work to which God had called them. This was particularly true of the prophets and priests and kings. And Jesus fulfilled these three offices as "The Christ."

When a king was chosen for the Israelites, Samuel poured the oil on the head of Saul, and said "The Spirit of God shall come upon thee and thou shalt be as another man." And it came to pass. So when Aaron was chosen as priest, Moses poured the oil on him to indicate the communication to him of the Spirit of God for that office. And when Elijah anointed Elisha the Spirit of God came upon him as he left his plow and followed Elijah.

Now when John the Baptist was preaching that the Messiah was at hand, he did not know who was the Messiah, but he said God had told him that "upon whom thou shalt see the Spirit descending and abiding upon him the same is he that baptizeth with the Holy Spirit." And he adds, "I have seen and have borne witness that this is the Son of God."

Not only did the Holy Spirit come upon Jesus as he came up out of the water, but John said that he baptizes with or in the Holy Spirit. Jesus gives the Spirit to all believers, and this gift is the proof of his messiahship. As the water baptism marks the follower of Jesus as one dead to the world and now alive to God, the spirit baptism actually makes one dead to the world and alive to God. What was and is symbolized in water baptism is actually accomplished in the baptism of the Spirit. And this change wrought in the believer, and this witness of the Spirit in the believer, is the perpetual proof that Jesus is the Christ.

Another witness to Jesus is "the water," and by this we understand the baptism which John preached and practiced, to which Jesus submitted, and all of his disciples, and which they continued, and were commanded to continue as long as and as far as the gospel is preached. John the Baptist said, "For this cause came I baptizing in water, that he should be made manifest to Israel."

When John began baptizing in the wilderness of Judea the people understood that it was a signal that the Christ was at hand. This was true of the common people and the Pharisees in Jerusalem as well. These sent messengers to John to know if he was the Christ. And when he denied that he was, they said, "Why baptizest thou then?" He was preaching the baptism of repentance, that is baptism as a sign of repentance, as proof that they had turned from sin and were ready to accept the Messiah. Baptism was an

The need of something better is evident, but the thing we need is not yet in sight.

appropriate symbol of complete severance from the past, from all other faiths and practices, absolute surrender to the obedience of Christ. It was the one evidence demanded of all who came. If any man refused the baptism of John he was not a follower of Jesus. It thus became the public proclamation and witness to the faith of those who accepted it that Jesus has the Christ.

The third witness to the messiahship of Jesus is "the blood." He is in this way identified as the suffering servant of Jehovah. There can be no bloodless Messiah. Jesus and every apostle of his taught that it "behooved Christ to suffer." "It became him for whom are all things and through whom are all things, in bringing many songs unto glory, to make the author of their salvation perfect through suffering." "When he had made purification of sin, he sat down on the right-hand of the Majesty on high." No one can read the fifty-third chapter of Isaiah and then read the story of Jesus without seeing how he fits into the description there given. If he had not gone to the Cross, he would not have been the Christ. Thus only was the scripture fulfilled and the Christ identified.

John the Baptist saw all this before it came to pass. With prophetic vision, he sees Jesus coming unto him and saith, "Behold the Lamb of God that taketh away the sin of the world." Without the shedding of blood there is no remission of sins. The blood of Jesus Christ His Son cleanseth us from all sin.

Mathematicians tell us that the way to determine a point in space is to find where two lines cross or intersect. Here we have three lines of testimony meeting in Jesus, for there are three that bear witness, the Spirit, and the water, and the blood. The Bible tells us that by the mouth of two or three witnesses shall every word be established. Here are three divinely appointed witnesses which identify Jesus as the Messiah and the Saviour of men. And these three agree in one.

—BR—

TAKING CARE OF THE DEPENDENT

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We are publishing an article written by Dr. Hasty, sent us by the Relief and Annuity Board of the Southern Baptist Convention, located in Dallas, Texas. The article deserves to be read and is well worth reading. It discusses a subject that is just now giving concern not only to all Christian denominations and philanthropically minded people in general, but also to the United States government, to other governments, to every state and to many local communities. It ought to interest our people and induce close attention and careful study.

We say this not because we believe everything we hear or read on the subject either from the politicians or from the Christian men who are in charge of our benevolent institutions. We do not. Benevolence, so called, may do as much harm as good, and some of it is threatening to do great harm. This is true particularly in the efforts of governments, local and general, to relieve distress and prevent poverty. It is not likely to make a man popular to suggest caution in this matter. Quite the contrary: the man who shouts the loudest about alleviating distress and ministering to the poor meets with great favor in many quarters. And it is impossible to avoid the impression that lots of the shouting and lots of the appropriation of other people's money is for the purpose of riding the wind of popular favor into a great political office. Does that need explaining? Then we mean that appropriations by politicians are sometimes an effort to buy votes. And it is a very effective way to curry political favor.

Now having said this, it needs to be said that the public owes something to these in need, from a purely humanitarian point of view. Pity it is that we can't separate political expediency and advantage from a great national or local need. But we human beings are made up of mixed motives, with always a struggle between them for the mastery.

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Thursday, August 20, 1936

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obligation to give relief to the unfortunate, whether their disability be lack of mind, lack of health, to old age, or to conditions outside of themselves over which they have no control. The problem for us all is how to administer it with the least waste, and in the way to do the most good and the least harm.

Now we are going to let the statesmen and the politicians work out their own problem of providing government relief. But we have some very clear convictions about the Christian principles in all this relief business and particularly as to the duty of Christian people in the premises.

The first of these is that all possible measures should be employed to prevent poverty and suffering. This can be done in some measure by proper legislation, and still more by instilling into people the habits of industry and intelligent thrift. The law of Moses sought to prevent extreme poverty by providing for redistribution of the land every fifty years and by freeing the people who had become slaves through poverty. And legislation had better concern itself first about preventing poverty rather than in relieving it. This is generally called social legislation. Again we leave this to the lawmakers.

But there is a personal side to this matter of prevention. And here it becomes a matter of Christian duty as well as civic obligation. The first obligation in this business is for every man to try to keep from ever becoming dependent on others, or a charge upon the public. A man cannot be idle and lazy without incurring guilt and making himself a public menace. It is a Christian duty to work, for each one to make his own living and make something with which to help others. "If any man will not work neither shall he eat," is still a part of the Bible. "Working with his hands, that he may have to give to him that hath need," Eph. 4:28. There are doubtless many unemployed, but lots of them could make a potato patch to good purpose.

And not only is it a Christian duty to work; it is also a Christian duty to save something from the income we receive. A man who spends everything he makes is not only wasting his money, but he is dissipating his character. The self restraint of laying aside something out of the income for a rainy day or for old age is a fine discipline for making the best men and women. Homely thrift is a Christian virtue. Why shouldn't every man look to the days ahead and make provision for them? Why should one willingly put himself upon the charity of others?

One of the worst effects of relief is to undermine character and make dependents and mendicants out of people. There are plenty of people applying for help who ought to be ashamed of it.

Another thing we need to learn about this business, and to learn it straight out of the Bible, is that every family and every church ought to take care of its own dependents. Why should a Christian man wish to shunt his folks who are aged and infirm on the public, or on anybody else? The Bible plainly teaches that they ought to be taken care of by their own folks. "If any provideth not for his own, and specially his own household, he hath denied the faith and is worse than an unbeliever."

After this there will be plenty who will have to be cared for by the public, either through the church, or through the community chest, or through government aid.

—BR—

Mr. Charles St. John, who is in charge of the Bowery Mission in New York, is taking his vacation in Mississippi, visiting relatives in Brooksville, is speaking in a number of churches, much to the edification of his hearers.

Those who read the statement of Mr. P. I. Lipsey, Jr., made in a recent Record to the effect that the French liberal government was having a strenuous fight with the aristocrats who had controlled French finances for more than a hundred years, doubtless read with interest the news from Paris a few days ago that the French government had won out in its efforts to get control of the Bank of France.

Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

GOOD NEWS

When the Merchants Bank & Trust Company closed early in 1933, the Baptist Orphanage had on deposit in said bank approximately \$19,000.00. A large proportion of this amount was a part of the nearly \$50,000.00 raised some years before for building and repair fund.

The bank borrowed a large sum from the RFC and paid the depositors 60% of their deposits. After the 60% had been paid, the Baptist Orphanage had left in the bank \$7,635.10. Last week an agreement was reached by the Orphanage trustees and the Baptist Education Commission and the receivership of the bank whereby the full balance of the Orphanage account was made available to the Orphanage. Therefore, the Orphanage has not lost any of its deposit; neither did the Baptist Convention Board lose any of the deposit which it had. The Baptists of Mississippi should be grateful.

In the agreement referred to above, not only did the Orphanage receive its balance, but the Education Commission settled a note amounting to \$25,411.63 which the bank held at the time it closed. This note had not been reduced any since the closing of the bank. Some interest had been paid, but the note continued to bear interest in excess of the interest that was paid. In taking up this note, the Education Commission also received from the bank \$28,500.00 worth of Education Commission bonds and more than \$1,300.00 in past due coupons which were held as collateral for the note. This note did not increase the indebtedness of the State Convention over the amount listed in the Five Thousand Club literature, which sets forth the Convention's indebtedness as being \$520,000.00, because the collateral held by the bank was included in the \$20,000.00. In fact, this settlement which was affected reduced the bonded indebtedness to some extent.

The Baptists of Mississippi have reason for rejoicing. The above should also encourage them to renew their efforts and fight the harder for the payment of the entire indebtedness. If we made progress during the depression by reducing the principal of the Convention's indebtedness by approximately \$100,000.00, surely there should be no fear concerning the future. Mississippi Baptists are going to pay their debts. The Five Thousand Club was launched for that purpose. There is not a Baptist in the State who would not be glad when the last dollar shall have been paid to be able to say, "I WAS ONE OF THE IMMORTAL FIVE THOUSAND WHO SAVED THE CREDIT, INTEGRITY AND HONOR OF MY DENOMINATION." Brethren and sisters throughout the State are joining this club every day. We want to finish the club by September 15th. If you want to be one of the immortal five thousand, you had better join now.

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WHY COMPLAIN?

Quite a bit of complaint has been seen in the denominational papers of the various states because the Social Service Commission's report was tabled by the Southern Baptist Convention. Some seem to think that the report was not given due consideration. It is well to recall that this report was published in the various state papers before the meeting of the Southern Baptist Convention and readers had an opportunity to study it. When it came to the Convention, it was not new. A majority of the members attending the Convention voted to table the report. Baptists are supposed to abide by the decision of the majority.

WHICH IS THE MORE IMPORTANT

This writer has been impressed for several years that some of our brethren have been more concerned about pensions than they have been concerned about penitents. In other words, considerable stress has been laid upon preparing for old age and for retirement. Christians should never retire so long as they are physically able to work. Activity stays off old age. A person may die sooner because of overwork, but he is not likely to grow old so long as he is young in spirit. More interest in penitents and less emphasis upon pensions will bring to life those dead in sin and will remove to some extent the necessity for pensions.

This does not mean that an individual should not use some foresight, but as a denomination we can afford to place more emphasis upon the saving of souls rather than so much upon the saving of bodies. The best way to handle the pension question is for pastors to be exceedingly active in the Lord's work and for the churches to be equally diligent in providing an adequate living for such pastors. If this is done and if the churches will get it out of their minds that a preacher should be laid on the shelf when he reaches the age of fifty, the preacher himself can manage his affairs so as to remove the necessity for pensions.

One may come back with the answer that other denominations are providing adequately for retirement of their ministers at a certain age. That may be true, but other denominations may still learn some things from Baptists. It was said a few years ago that because of the looseness of the organizations of Baptists that no great achievements could be effected. Notwithstanding this criticism, the achievements of Baptists during the past fifteen years or more will compare favorably with any other denomination.

Our Baptist churches need to realize that the demands which they are making of their pastors today are far greater than the demands made by them many years ago. Churches almost demand of their pastors that they be educated and that they own and operate a car. These things are demanded because the children, even in the most rural sections of our state, listen five days in the week to teachers who are college graduates and both parents and children feel that on the Lord's day the man to whom they listen should be as well educated as are the teachers to whom the pupils listen for five days in the week. The churches feel that the pastors must own and operate cars in order to visit the sick, carry the sick to hospitals, to travel long distances to conduct funerals. The people are unwilling to wait on the slow mode of travel employed by pastors fifty years ago. It is, therefore, imperative that churches increase the compensation of their pastors. The living expenses of pastors, including education, travel, etc., have trebled and quadrupled. Compensation has not doubled. Furthermore, pastors are expected to give all of their time to the Lord's work. This is right and proper. Fifty years ago the pastors made crops, plowed from Monday until Saturday and then saddled their horses and went to their appointments. No gasoline bills were to be paid, no car repairing was necessary. The members with whom the pastors lodged fed the pastors' horses free of charge. An increase of salaries, therefore, and regular payments are an absolute necessity under existing conditions. With an equitable increase in salaries and regularity in payments, pastors of the present day can provide for the evening time of life just as pastors did fifty years ago. The majority of the pastors fifty years ago owned land with home and in their declining years they lived in comfort; at least those who were faithful in the Lord's service. Let us see that the emphasis is placed where it belongs. Let us not lose sight of the importance of individual initiative. The present tendency in government is to mass everything.

BAPTIST BIBLE INSTITUTE ITEMS

President W. W. Hamilton
New Orleans, La.

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On a recent date the number of applications received for next session was thirty-four more than on the same date last year. We are putting all apartments in order hoping to serve as many families as possible, and will assist others in securing quarters nearby.

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The next session begins Wednesday, September 16, at 10 A. M. in Managan Chapel. The first meal will be served in the dining hall on Tuesday, September 15, at noon. Mrs. E. C. Coburn will again be in charge. The first faculty meeting will be held September 15 at 10 A. M. and the "Big Book" will be opened for enrollment at 2:30 P. M.

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The faculty address this year will be delivered by Professor W. Wistar Hamilton, Jr. Professor Hamilton has been studying this summer at Columbia University and at Tulane University.

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Professor A. E. Tibbs and family are in Europe. He is expecting to take work at Zurich and at the Sorbonne. For the summer he is at Bod Homberg, Deutschland.

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Professor E. F. Haight is resuming his work at the Institute in September. He and Mrs. Haight are rejoicing over the arrival of a son to bless their hearts and home.

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Professor James E. Gwatkin, Professor Park H. Anderson, and Professor J. W. Shepard have been at Ridgecrest and have been serving in the Carolinas and Virginia.

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Registrar J. W. Watts is in New Orleans after a summer of work in preacher's schools and revival meetings. His last meeting was in Mississippi near Monticello.

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Professor E. O. Sellers has had a busy and blessed summer in revival meetings, song revivals, Bible conferences, and in taking care of the growing correspondence department.

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President W. W. Hamilton has been in New Orleans all summer and is rejoicing over the payment of six months' interest on bonds. His plans are to spend the last of August at Ridgecrest and to be with other former pastors at the Lynchburg First Church anniversary early in September.

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The first mortgage debt on Baptist Bible Institute has been reduced from \$200,000 to \$132,000 since the Hundred Thousand Club movement began. This \$132,000 plus the second mortgage of \$73,900 is what remains of the \$353,000 due eight years ago, or a total reduction of \$137,000. We praise God for the providences which have come to B. B. I. in answer to prayer.

BR

Dr. and Mrs. G. H. Crutcher of Tampa, Fla. are visiting their daughter, Mrs. B. Locke Davis, at Brookhaven. Dr. Crutcher supplied the pulpit for Dr. Davis Sunday.

Superintendent W. G. Mize and his wife from the Orphanage and Pastor and Mrs. W. A. McComb from Flora were among the Mississippians who went to Ridgecrest this week.

The travel agencies advertise and provide personally conducted tours of Europe and other countries. They are of great value. But there is one personally conducted tour that is of infinitely greater value, namely that which is offered in the Gospel of John 16:18, "When He the Spirit of truth is come, He shall guide you into all the truth." And there was never a vision of Niagara Falls, the Yosemite Valley, the cathedrals of Europe, the palaces of kings, the ruins of Rome or Athens, nor even the land of Palestine which offers such alluring prospects, such thrilling visions, or such satisfying, soul-filling experiences. The tour starts any time you want to go and the ways gets better all the time.

WHY THIS MODERN MOVEMENT FOR PENSIONS?

By B. Frank Hasty, Field Secretary,
Relief and Annuity Board

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One of the most important questions before the American people today is the creation of a retirement income for the aged. Sixty nations have already established pension systems. Ours was the last first-rate nation on earth to enact social security laws. Up until the depression, it seems, we depended on the overflow of prosperity to take care of our old and indigent. We boasted about our huge sum raised for charity. This may speak well for our hearts, but not so well for our heads. Slowly we are beginning to realize that poverty, like disease, is to be prevented, rather than tolerated.

In our country today there are approximately 3,000,000 business men, 12,000,000 farmers, and 30,000,000 wage earners. At the present time our nation is concentrating its efforts on the establishment of a pension plan for these wage earners, for it is in this group that the need is more keenly felt just now. The minister, though usually classified as a professional man, is also a wage earner. For that reason he is subject to many of the same forces that play upon the wage-earning layman. Let us now examine a few of these forces, and see, if we may, just what changes are taking place in our civilization.

1. **The Average Span of Life is Growing Longer.** Less than a century ago the average span of life in this country was 44 years. Today it is nearly 64 years, and is still lengthening. This condition has come about by improved medicine, better doctors, vaccinations, screen doors and windows, water and sewer systems, clinics, county nurses, etc. At present we have 7,000,000 people 65 years old or older. It has been pointed out that this group, on account of improved living conditions, will continue to increase for another thirty years; at which time it will reach stability and comprise about 14% of the entire population. If this be true, we will then have around 19,000,000 people (based on present population) 65 years old or older. If we find it hard to take care of 7,000,000 old people now, what shall we do when we have 19,000,000—all unemployed, many in excellent health, and few with property or monetary income? It is a question we must face, or else pay the price of neglect.

Those whose eyes are open can see that this strain is growing greater year by year. It has been estimated that there are now 8,000,000 unemployed young people under 25 years of age. This seems to be a high figure. But we do know that the number is large, for CCC camps are to be found in all parts of our country. These unemployed young people help to make up the marrying group. How can they marry unless they find employment? How can they find employment unless the older workers retire? And how can the older workers retire unless they have a pension? And right here the wide awake can also see that this delay in marriage is playing havoc with established moral customs. The writer is not condoning these terrible conditions. He is merely pointing out one of the underlying causes. Again we must solve this problem, or else continue to pay an ever increasing price for neglect.

2. **The Years of Labor are Being Reduced.** Not only are we lengthening the average span of life, but we are also reducing the years of labor. Our fathers, the majority of whom were farmers, had a job from the age of 10 till the age of 75. Thus they worked 65 years. The modern wage earner, on the otherhand, is lucky if he succeeds in holding his job for 35 years. The machine is usually blamed for shortening the labor period of the employe. The argument is pro and con, but the net result of the machine seems to be that the work of the world is being done with a diminishing amount of human effort, and the skilled laborer is less and less necessary. All of which means that only those people in the prime of life will be able to land

and hold a job. Those who have shaky hands or dim eyes will be laid on the shelf. These excellent old people may be able and willing to work, but there will be no jobs for them. And when a fellow's job is cut off, his salary is no more. He must then have a pension, or beg. An able and honest man does not want charity. He wants justice.

At the present time informed and conscientious people are fairly well agreed that, under the circumstances, both the employer and the employe are jointly responsible for the retirement period of the wage earner. Major pension systems all over the world are being built up by capital and labor on a fifty-fifty basis. The reason for this joint responsibility is not hard to see. If a worker gives the best years of his life in helping to create wealth for his employer, does that employer then have the undisputed right to drive the spent laborer out into helpless and shameful poverty? A Christian conscience will answer no! The American business man, fairminded as he is, can be depended on to do his duty in this respect, as soon as he finds out what that duty is.

3. **The Wage Scale Has Been Lowered.** Having increased the average span of life, and reduced the years of labor, we then lowered the wage scale. The depression was our excuse for doing this. It took place in two years. First, we reduced salaries in general. Second, we are failing to raise the salaries of young men and women, except in rare instances. It is true that some business men continued to pay fair salaries despite the fact that the depression reduced profits, or wiped them out entirely. And numbers of business men went bankrupt and became wage earners themselves. The point here made is that the wage scale has been lowered, and that this affects the wage earner's present and future welfare.

As regards the minister in this particular, our Southern Baptist statistician, E. P. Alldredge, recently wrote: "Salaries for all-time pastors in some of the states, for example, have fallen down from \$2,000 a year on the average, in the year 1924, to \$1,300 on the average, for the year 1934." Just how long this condition will prevail remains to be seen.

To sum up, one can see that these three forces (medicine, machine, depression) are combining (1) to increase the average span of life, (2) to decrease the years of labor, and (3) to lower the wage scale. If the wage scale be low, savings will be more difficult. If the years of labor be reduced, there will be less time to save. Finally, if the retirement period be longer, it will be more difficult to make ends meet after the salary is cut off. It is evident, therefore, that we must have a pension system, or some other form of social security, if we hope to survive as a nation.

Business men claim, and rightly, that a fifty-fifty (half of the premium paid by the employer and half by the employe) pension system is going to be a heavy drain on their profits. The laboring man claims, and rightly, that a fifty-fifty pension system is going to be a heavy drain on his wages. But if we refuse to establish a pension system and permit a group of 19,000,000 helpless people to become permanently unemployed, and then turn our backs on them and tell them to take care of themselves, it will prove to be a much greater drain than a reasonable retirement income plan for the aged. It would seem, therefore, that America stands at the fork of the road. If we refuse to adopt any method to take care of our retired wage earners, we may eventually see the rapid winds of inventive progress dash our capitalistic ship to pieces against the rocky shores of selfishness. We have come into a period in which we must do away with selfishness, or permit selfishness to do away with us. It is up to this generation to make the choice.

BR

Claud Pepper, age 36, is the nominee for U. S. Senator from Florida. His pastor says of him, "He is one of the finest young men I have ever known."

Thursday, August 20, 1936

THE BAPTIST RECORD

7

LET'S GO

By A. L. GOODRICH, Circulation Manager
 "Ask the People and They'll Subscribe"

ON THE GO (One Sunday)

Amory:

Although children under 15 were quarantined, a good crowd greeted us (larger than some churches of equal membership without a quarantine).

Pastor Measells has a fine grip on the work at Amory and evidently the people greatly love him. This is his second term of service with them.

A good hearing was given us both in behalf of the Record and when we "just preached."

Church, pastor, pastor's family and W. M. U. all cooperated in pushing the Record. The results are just like we expected, "Ask the people and they'll subscribe."

Nettleton:

A nine o'clock service at Nettleton found a well-filled house even if the children were quarantined. No pastor could have the early morning crowds as does Pastor Measells if there was not a lot of love between pastor and people. As ever, we asked the people, they subscribed.

Tupelo:

We found Dr. Holcomb tired from a strenuous summer filled with revival meetings besides the burden of tornado rebuilding but glad to welcome a Record representative. A thorough canvass is being made the week of August 16.

We found Dr. Silas Cooper of Calvary Church happy over the fine work of his people and the rapid progress on the new church.

The recently completed pastorum is good for sore eyes.

Over one half the families of Calvary Church are Record subscribers.

Blue Springs:

Because of ill health brother I. P. Randolph resigned at Blue Springs, but he has a worthy successor in Rev. J. A. Landers of Blue Mountain. We heard many fine words of appreciation of the inspiring sermons by brother Landers in their recent protracted meeting.

Brother S. H. Speck gladly agreed to assist a Record representative in "Asking the people and they'll subscribe."

Wallerville:

Mrs. L. L. Coleman, the capable W.M.U. superintendent of Union County, agreed to help push the Record at Wallerville.

Brother Percy Ray is the beloved pastor at Wallerville. Evidently they like his preaching, having asked him to conduct his own meeting.

New Albany:

Dr. J. P. Kirkland, the beloved pastor at New Albany, is just called the leading citizen of New Albany. He is now serving his second term as president of the Rotary Club, serves on practically every community enterprise committee besides his multitudinous pastoral duties. Just a human dynamo. As with nearly every Mississippi pastor, he was glad to offer assistance in putting on a Record campaign.

Pontotoc:

Arriving in Pontotoc just at the preaching hour, we were hungry for a sermon. We heard a good one from the beloved Pontotoc pastor, Dr. B. B. Hilbun. This pastor has a fine grip on a fine people and is getting results. Incidentally, more than half the Pontotoc Baptist families take the Record. More Records go to Pontotoc than to several churches with more than 1,000 members.

We have visited Pontotoc several times since our connection with the Record. Every visit found one or more folk subscribing for the Record.

"Ask the people, they'll subscribe."

from first to the last page."

Mrs. Sarah L. Clark

Lyman, Miss.

(Let's help others enjoy it—"Ask 'em, they'll subscribe.")

—o—

THANK YOU

To those named below for lists of subscriptions recently sent in.

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—BR—

"CHURCH MUSIC"

Pointed Paragraphs

I. E. Reynolds

—o—

No. 26—Metre of Hymn Tunes:

Because of a general lack of knowledge in respect to the metre of hymn tunes, found in our hymnals and song books, and their relation to the words to which the tunes are arranged, the following helps are furnished in this respect. Metre primarily has reference to the succession of accents of the rhythmical flow of the melody and not to the accents of the beats of measure. It is the same in poetic construction, namely—arrangement of poetical feet, long and short syllables in verse. The metres most commonly used are: 1. C. M. (Common Metre): A stanza of four lines in iambic measure, the syllables of each being in number and order as 8, 6, 8, 6. 2. S. M. (Short Metre): Consists of four lines in iambic measure, the syllables in number and order as 6, 6, 8, 8. 3. L. M. (Long Metre): Four lines in iambic measure, each line containing eight syllables. 4. P. M. (Particular Metre): This means that the poem has peculiarities or irregularities which prevent its being classified; such poems generally require their own special tunes. 5. S. P. M. (Short Particular Metre): Consists of six lines in iambic measure, the syllables in number and order as 6, 6, 8, 6, 6, 8. 6. L. P. M. (Long Particular Metre): Six lines in iambic measure, each line containing eight syllables. 7. H. M. (Hallelujah Metre): A stanza of six lines in iambic measure, the syllables of each being in number and order as 6, 6, 6, 6, 8, 8. 8. C. H. M. (Common Hallelujah Metre): A stanza of six lines in iambic measure, the syllables of each being in number and order as: 8, 8, 6, 8, 8, 6. 9. Sevens Metre: Consists of four lines in trochaic measure, each line containing seven syllables. 10. Eights Metre: A stanza of four lines in anapestic measure, each line containing eight syllables and marked: 8s. 11. Eights and Sevens Metre: Consists of four lines in trochaic measure, designated 8s and 7s, the syllables as 8, 7, 8, 7. 12. Tens and Elevens Metre: A metre designated thus 10s and 11s, generally consisting of a stanza of four lines in anapestic measure, the syllables in number and order as: 10, 10, 11, 11, or of six lines in iambic measure as 10, 10, 10, 10, 11, 11. 13. Elevens Metre: Designated 11s, consisting of a stanza of four lines in anapestic or dactylic measure each line containing 11 syllables. 14. Twelve Metre: A metre designated 12s, consisting of a stanza of four lines in anapestic measure, each line containing twelve syllables.

TELL THIS TO YOUR FRIENDS
 "I do enjoy my Record so much and read it

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

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GOD'S WORLD PLAN

Today I've had the privilege of reviewing the book "God's World Plan" by Mrs. A. L. Aulick, a missionary study of the Bible written specially for the intermediate boys and girls.

In her introductory chapter she discusses why we should know God's World Plan and HOW we may know. The next two chapters pick up the scarlet thread in Genesis and shows how God spake at sundry times and diverse manners unto the fathers by the prophets. Giving the Scripture references from Genesis through the major and minor prophets.

Next she presents God's plan as revealed in the life and works of Jesus from His birth to His crucifixion, accentuating His doctrines, commissions, parables and prayers. She carries it on further by taking up the principal witnesses in the New Testament and methods employed in carrying out His great commission.

Give your young people the opportunity of studying this book.

—o—

PERSONAL SERVICE

Our Southwide chairman, Mrs. P. B. Lowrance, has asked that we put on a temperance educational program. Let us comply with her request by having a five minute talk on some phase of this work once each month at our society meeting. Material for this may be had by writing Mrs. W. Q. Sharp, 1110 Poplar Blvd., Jackson, Miss. Please report this activity at the bottom of your report blank under REMARKS.

—Mrs. M. O. Patterson,
State Personal Service Chairman.

—o—

Suggestions for Annual Associational W. M. U. Program:

Theme: "Thy Kingdom Come."
Devotional: How the Kingdom Grows, Luke 13:6-9; 18:18-21.

Talk: Sowing the Seed—Mission Study.

(Using paragraph beginning "Looking toward the future we would urge" in report of Southwide Mission Study Chairman in W. M. U. Minutes of S. B. C.)

Talk: The Progress of the Kingdom in Association—

Report of Superintendent.
Personal Service Chairman.
Stewardship Chairman.

Talk: Laborers Together With God in Kingdom Tasks—

One Hundred Thousand Club.
Five Thousand Club.

Cooperative Program.

Our W. M. U. Specials.

Talk: Extending the Kingdom—Weeks of Prayer.

Talk: Assets for Kingdom Progress—

Our Young People.

Talk: Knowledge of our Work—Periodicals.

Talk: Our Training School—and Margaret Fund.

Talk: Nuggets of Gold from Shuck Centennial Commemoration.

(Have some one give the high points from S. B. C. W. M. U. Minutes. Full program is recorded.)

Suggested hymns to use:

The Kingdom is Coming.

Lead On, O King Eternal.

I Love Thy Kingdom Lord.

Jesus Shall Reign.

I have not arranged the program. You may fill in prayers and hymns.

Rosedale, Miss.,
August 7, 1936

Dear Mission Study Chairmen:

As you know we are studying Africa as our Foreign Mission work this fall, following it up with the Negro in America for our spring study. I hope all of you are collecting material—maps, curios, articles and pictures from current magazines and everything you can find to make the course interesting and helpful.

We are urging that all organizations from the W. M. S. to the Sunbeam Band follow this outline for study. A great deal of material can be used in all of the organizations.

Following is a suggested list for the African study:

W. M. S.—"Basil Lee Lockett"—Lockett (free helps from the Foreign Mission Board).

"Consider Africa"—Basil Mathews—(supplementary reading for all organizations).

Y.W.A.—Basil Lee Lockett and Southern Baptist at work in Nigeria.

Intermediate G. A.'s and R. A.'s—Yoruba Life.
Junior G. A.'s and R. A.'s—The Topsy Turvy Twins.

Sunbeams—Little Black Sunday.

Write to the Baptist Book Store for a catalog of other books, maps, pictures, etc., on Africa and the Negro in America.

In our program for the day of general information and planning, when the associational chairman of each division of work will contact her local leaders, you will be given suggestions and questions for discussion, as well as methods and outlines for the entire year in Mission Study. Watch the Record for dates of this meeting. This day will take the place of our Mission Study Institute this year, unless you have already had one, or prefer to have a day of Mission Study plans and methods alone.

We have Mission Study report blanks now. These will be mailed to each associational and local leader upon request from State W. M. U. Headquarters at Jackson. Please write for them and use them each quarter; local leaders reporting to associational leaders; associational leaders sending a summary of all local reports to district leaders, and they in turn to the state chairman.

We have a five-fold aim in Mission Study, beginning in January 1937:

- Increased number of mission study classes.
- Increases number of persons in classes.
- Increased participation in study.
- Increased emphasis in study for young people's work.
- Increased results in giving to missions.

Of course these are the things we have been working toward all this time but let's begin now to have Mississippi show outstanding progress. If each local Mission Study Chairman would see that her society reached these aims, think how proud we would be of our report.

Yours for the greatest year in Mission Study we have ever had.

Mrs. J. H. Nutt, State Chairman

—o—

Monticello, Mississippi,
August 12, 1936

Miss Edwina Robinson,
W. M. U. Headquarters,
Jackson, Miss.

Dear Miss Robinson:

I want to tell you about our Junior G. A. Focus Week, August 2-8. We had ours a week ahead of the time set for it. We did this for two reasons: first, we have preaching on the

first and third Sundays, and second, the W. M. S. meets for Royal Service Program on the first Monday of each month, all circles meeting together, and G. A.'s were to have part in services both Sunday and Monday.

Each girl was given a little booklet the first day that contained the week's program—a page for each day. They were made of green construction paper in shape of the G. A. emblem with white star and green "G. A." Here is our program.

At the preaching hour Sunday morning the girls marched in and sat in reserved seats. They gave their watchword and sang the G. A. hymn. The pastor made a few remarks about them and their work for the week. On Monday eight of the girls who were passing the steps for the Maiden gave the required forward steps before the W. M. S. and were presented with arm bands. They sang their hymn, "We've a story to tell to the nations." Then a short playlet, "A Correct Diagnosis" (found in November, 1932 World Comrade) was given by five girls. We then went to the pastorage to be served ice cream and cookies. Tuesday we had an all-day picnic on the creek, studying our mission book, "Around the World in the Southland." We covered six chapters with tests that day. We had lots of good eats. Wednesday was personal service day. We started at three p. m. visiting the sick and shut-ins, carrying them flowers and delicacies. At four p. m. we went to the home of one G. A., each girl carrying a gift for the Baptist Hospital, such as soap, bath cloths, towels, and vases. We also studied another chapter from our mission book. Then plenty ice cream and cake! On Thursday we had our party for G. A. mothers. This was a lawn party. Friday we had a program at one of the Negro churches, especially planned to help the leader and young people of that church. On Saturday we finished our mission book while on a picnic in the woods.

Girls and Counselors got much good from this most enjoyable week of work and play. The girls are more interested in Forward Steps now than they have ever been. The majority of these girls came this year from the Sunbeam Band. We have eighteen enrolled. Only a few who were out of town during Focus Week missed this program.

Sincerely yours,
Mrs. D. O. Horne.

—BR—

Recently we enjoyed a week of fellowship in service with brother Baldridge and the Inverness Church over which he is the undershepherd. Brother Thomas of Itta Bena was the preacher. He is an interesting speaker and brought good Gospel messages. The Holy Spirit's presence was felt in the interest manifested in the congregations and in the salvation of several of the lost. A goodly number were added to the church. May the Lord bless this people and pastor and help them to continue in the things of the Holy Spirit of God.—Joe Canzoneri.

The Wanilla Church this year asked its pastor to preach in the meeting. We accepted this responsibility gladly and tried to be used by the Holy Spirit. The Lord blessed His truth and many of us, His children, were drawn close to Him. The attendance was good through the week of services and the interest was fine. We feel that the Lord will get glory to Himself out of this meeting in the days to come. We need the prayers of God's people.—Joe Canzoneri.

Thursday, August 20, 1936

THE BAPTIST RECORD

9

The Baptist Record

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

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EAST MISSISSIPPI DEPARTMENT

By R. L. BRELAND

Tillatoba

The meeting at Tillatoba, Yalobusha County, closed Friday night. The pastor did the preaching. Good congregations attended and interest was manifested from the start. The people seemed anxious for a meeting so gave earnest attention and attended. Some of the salt of the earth live here and many are members of the Baptist church.

The meeting was held in the Methodist church since the Baptist church was burned last winter. The kindness and helpfulness of the Methodist people were appreciated. The church is getting plans for a new church house. By the last of the year it hopes to be worshipping in a new building dedicated to God and His service.

Deacon H. A. Dame was for years a member of this church until God called him home three years ago. He was clerk of the church from its organization in 1885 until his death. He is greatly missed by the church and community. His good wife still lives and furnished a room for the pastor to occupy during the meeting. He felt much at home. His son, Tom E. Dame, is now clerk of the church. Geo. T. Lyon is the other deacon.

There were nine members received into the church, seven by baptism. The church seemed revived and ready for the task before it—building a house of worship, putting on the budget and the Baptist Record. Had brother T. T. Gooch, of Oakland, with us in two services.

Those uniting by baptism will be baptized the fifth Sunday afternoon in this month.

The writer is with Pastor J. E. McCraw with Beulah Baptist Church, Newton County, this week.

Brother Robert E. Burke, Sunday School Superintendent of Tillatoba Baptist Church, is in a Memphis hospital having an infected eye.

treated. He was greatly missed in the revival last week.

Dr. Clyde L. Breland, Richmond, Ky.: "My summer's schedule of meetings is about half over now. I have completed my school house meetings in the Richmond vicinity, with fairly good results . . . I am to be at Ravenna in September for some twelve days and also return to Madison Avenue Church, Covington, for the first two weeks in October." Dr. Breland is to preach the annual sermon before the Kentucky Baptist General Association in November.

Mrs. Mollie Hendrix, wife of Rev. J. M. Hendrix of Yalobusha County, died last week. She was 68 years old and had been a faithful wife and mother. She had suffered long and much from cancer. The aged husband is left sad and lonely and our sympathies go out to our beloved brother in the ministry. Her body was buried in the Clear Springs Cemetery, her pastor, Rev. S. H. Shepherd, conducted the services.

A letter from Miss Zula Walton, of Coldwater church in Neshoba County, says: "We missed you Sunday. The Rev. Coyt Hill preached at the morning hour and Rev. Carmen Savell preached last night. He made a very good talk. Hope you won't have to be absent any more."

Mrs. Henderson, wife of Rev. E. R. Henderson of Grenada, was seriously hurt in a car wreck some days ago. We are glad to note that after a few days in the hospital at Houston, Miss., she is back home doing nicely.

Glad to notice in the Neshoba Democrat that Neshoba County drys are arranging to have an election in an effort to repeal the beer and wine law in that county. We hope to see many other counties take this step soon.

—BR—

SUBSCRIBE FOR THE BAPTIST RECORD.

DISTRICT MEETINGS

—o—

"Mississippi Baptists seem determined to pay out of debt and stay out of debt," Frank E. Skilton, General Chairman of the Baptist Five Thousand Club, said today. "Names of workers and signed membership cards are being received daily at headquarters and there appears to be no question whatever but that all workers will be committed to serve on the scheduled date, August 15," Mr. Skilton continued.

District chairmen have scheduled meetings of workers throughout the state. More than one hundred workers are expected at each meeting. District chairmen and meetings follows:

District 1—C. J. Olander, Cruger, and Mrs. Webb Brame, Yazoo City, chairmen; First Baptist Church, Jackson, 10:00 a.m., August 18.

District 2—F. O. Martin, Tutwiler, and Mrs. J. A. Anderson, Belzoni, chairmen; Ruleville, 2:00 p.m., August 19.

District 3—John W. Cook, Abbeville, and Mrs. Rice Pressgrove, Grenada, chairmen; Oxford, 10:00 a.m., August 20.

District 4—Roy M. Lewis, Derma, and Mrs. T. S. Smith, Belmont, chairmen; Baldwyn, 10:30 a.m., August 21.

District 5—D. L. Hill, Okolona, and Mrs. H. L. Rhodes, Ackerman, chairmen; Starkville, 10:00 a.m., August 26.

District 6—A. L. Goodrich, Clinton, and Mrs. H. F. Broach, Meridian, chairmen; Newton, 2:30 p.m., August 27.

District 7—J. W. Fagan, Laurel, and Mrs. E. C. Fishel, Hattiesburg, chairmen; Hattiesburg, 10:00 a.m., August 28.

District 8—R. L. Smith, McComb, Mrs. I. L. Toler, Gloster, and Miss Jennie Watts, Columbia, chairmen; Brookhaven, 10:00 a.m., September 1, at First Baptist Church.

TO BRO. E. S. FLYNT

—o—

Dear brother:

Your article in the Record of August 13 on "The Dignity of the Minister" was fine. I did enjoy it! I wish you had gone a little further and discussed the minister in politics. There can be no hurt for the minister to vote and to vote for the best man or best measure.

I am 77 and have observed, for these many years, the hurtful effect on the minister who takes too active part in politics and elections.

I have seen them take up bad measures or some corrupt candidate and labor and vote for them and in so doing cripple seriously their work and influence as a minister. It is such a pity that such ever occurs for his work is too sacred to be hindered by dabbling in politics. He should have his hand, heart and mind too full of God's work for that!!

J. L. Williams
Meridian, Miss., Route 1.

—BR—
GOD'S GOODNESS

—o—

God poured out His blessing in great measure at Farmhaven last week—twenty-eight additions and twenty-two for baptism.

It was a delight to work with Pastor Brimm, brethren Burns, Lee and others. A mother and two children came to Christ. Four boys presented a beautiful picture, coming down the aisle for Christ. New Sunday school classes were formed. The teacher of a new Junior boys' class lined up during the meeting. It was a revival. Miss Lois Brimm aided greatly in the work led by her brother.

Seven additions at our own church here Sunday morning, six juniors for Christ.

Three auto loads of friends up from Jackson to meeting.

Yours in Him,
D. A. McCall, Pastor

*Let your daughter prepare herself
TO BE A WOMAN...*



Ninety-Ninth
Session Begins
Sept. 14, 1936

Modern girls can prepare for a business or professional career at Judson College, famed girl's school at Marion, Ala., in the heart of the Old South. But President Leroy G. Cleverdon, his faculty, and the other leaders of Judson during the past 98 years, have given the girls who have come under their influence something ever more valuable than a career.

They are teaching their girls to be women—the sort of women who have made the nation, the church, and the home. Music, the arts, speech, home economics, social graces, proper play, riding, physical fitness . . . these things are all part of the Judson plan for the development of each girl.

If you are interested in this type of education for your daughter—where she can learn to live while she is going to college—write . . .

JUDSON COLLEGE
DR. LEROY G. CLEVERDON, PRESIDENT, MARION, ALABAMA

Sunday School Lesson

Prepared by
L. BRACEY CAMPBELL

Lesson for August 23

—o—

The Gospel Overflow

Text, Acts 10:1-11:18; Rom. 1:15-17.

Acts 10 tells the story of the gospel overflow. Hitherto the refreshing waters of the gospel stream have been very largely confined within the channel of national Israel. A few isolated instances have occurred of a glory-crested wave of the river's having broken over the levee and bathed the heart of some Syro-Phoenecian woman or Ethiopian traveller, but the wells of salvation had been opened in Israel, and their overflow had been largely confined to the people of that nation. Of course this providence of God had been preparatory. From the beginning, God's purpose for Israel had been that she should be a nation of priests and a holy nation to bear the message of salvation to all the nations of the earth. Our Lord's whole ministry had proceeded upon the assumption that His disciples were to herald the tidings of salvation in Jesus as far as the ocean bears his foam. And in this lesson we see the beginning of this gracious overflow whose life-giving waters gently lap at our feet today. Notice the manner of this gracious grant of God to the Gentiles as recorded in Acts 10.

I. Men.

1. Cornelius. He was stationed at Caesarea by the sea. He was an elegant gentleman, a Roman army officer, religious and charitable, sincere and prayerful. As he was praying, God granted him an angel visitation to give him instruction in the way of life. He was instructed to send for a preacher who should speak to him the words of life.

2. Cornelius' servants. Two of them were household servants, and the third a devout soldier. These men were acquainted intimately with the master whom they served and were undoubtedly acquainted with the earnest yearning of his heart after God. Their master gave them a charge to go and conduct to him the man whose services the angel from God had directed him to procure.

3. Peter. He was living at Joppa, thirty miles distant from Caesarea. He also was a Hebrew of the Hebrews, with all of a Hebrew's aversion to ceremonial defilement. But his very location proves that he was getting away from it. He was lodging in the home of a tanner, and men of that craft were unclean in the eyes of the Jew. The tanyard must be outside the city, as must also the residence of the tanner. The tanner had need of water in abundance, which accounts for the fact that the house was by the seaside.

Here as Peter was lodging, he went upon the housetop to pray at about the hour of noon on the day following that of the visit of the angel to Cornelius. As he prayed

and while preparations were being made for the midday meal, he fell into a trance, God gave him a vision from which he got the lesson that God had made all men fit to receive forgiveness of sin through faith in Jesus, and that he, Peter, was to herald the proclamation of forgiveness in Jesus to all men without distinction of race. He was told that even then men of an alien race were on their way to conduct him where God had appointed him to go, and that he was to go with them, knowing that by doing so, he was following the will of God. Accordingly, Peter received the three messengers of Cornelius into the house of the tanner, and they all abode under the same roof that night. When it was day, Peter arranged for six of the brethren from Joppa, Jews who had accepted Christ, to go with him and the three from Cornelius, to Caesarea.

II. March.

Thirty miles is a good, long walk, and Peter and his companions, the whole company numbering ten, occupied the day on the journey, and may have spent the night at the little city of Appolonia. On the second day of their journey, they entered into Caesarea and came to the house of Cornelius.

Of what do you suppose they talked on the way? Do you not wish Peter had kept a diary, and that you could read the record of this march? He must have inquired diligently concerning Cornelius and the circumstances which had led him to send to Joppa. And as they went, they all talked of the goodness of God to all His creatures, and the gift he had made to lost men of salvation in Jesus. Knowing as much as we do of Peter, it is not a violent supposition that he told his nine companions the story of Jesus, fitting the facts of his life into the prophetic picture of the Messiah, thus proving that Jesus of Nazareth is the Christ of God. I can easily fancy Peter and his six Christian companions bursting into song as they put some hilltop beneath their marching feet, or rested for a brief space in some shaded vale.

III. The Meeting.

"Cornelius was waiting for them." (V. 24) A heathen groping in the darkness and feeling after God, if, maybe, God would grant him a glimmer and then a gleam of light. You have heard of the hypothetical heathen who lives up to the light he has? Maybe this is the heathen who did it. Do you see what came to him? Now, his heathen religion did not save him. If this story illustrates anything, it illustrates the proposition that a man may be sincerely religious and still be lost. For Cornelius was certainly sincere in his devotions, in his almsgivings, in his religious practices, but he was a lost man until the day when he heard the story of the Christ and believed it with his heart. But God gave this sincere man the true light. A glimmer of it found him in the darkness and he followed it as it grew to a gleam and then to a flood of glory. I have a mind to say, reverently, but nevertheless earnestly, that any man who will live up to his light sincerely as Cornelius did, will put Almighty God un-

der obligation to give him more light and more, until he stands in the light of the glory of God in the face of Jesus Christ.

"Cornelius met him, and fell down at his feet, and worshipped him." (V. 25) Why have Roman people always been thus? It is a national characteristic of theirs to want and demand some man to reverence, some leader to whom to do obeisance. Caesar was a product of racial evolution. When our Lord appeared, the cult of emperor worship was already raising new temples all over the Roman world. The Pope is an Italian, of course he is. He is a product of the Italian demand for some man to worship, someone whom the blind devotion of the Roman soul may exalt into the place of God. Politically, the Romans will not remain a self-governing people. The dictator whose decrees are their laws today, and whose will they follow blindly to bloody battle and gory death under the parching heat of African suns is a phenomenon as natural to the race as the peculiar cast of their features, or as the love of individual liberty is to the American of Anglo-Saxon extraction.

"But Peter raised him up." (V. 25) Peter the Baptist would have none of the worship which is now demanded by His Holiness, the Pope, but strove to point the attention of Cornelius and his company to the Lamb of God. It was undoubtedly this desire upon the part of Peter to have the congregation gathered in Cornelius' house to define aloud their intention, to state specifically their desire, which led him to utter his opening speech to them, leading up to his closing words, "I ask therefore with what intent ye sent for me." (V. 29) No doubt Peter had by this time a pretty well defined idea as to what the Lord wanted him to say, but he was wanting that congregation to take a position, declare an attitude, set themselves in earnest expectation of a message concerning the Savior.

This is a bit unusual, that the preacher should ask the congregation why they called him. "You sent for me, you extended me an invitation, sounded me a call; now, why did you? What do you want me to do?" If a preacher called to the pulpit of a large church should ask that question of his congregation, what answer would they give him, in all sincerity? Would the answer be in every instance that they were looking for a man to bring them the message of God's word? or would they have to give another answer, perhaps not quite so highly complimentary to them?

Note the frankness with which the congregation through its spokesman made answer. The spokesman related the circumstances which led to the call of the preacher, pointed

ly declaring that a heavenly messenger had directed that Peter be sent for that he might bring God's message to Cornelius and his. He declared that he had done as he had been commanded, and that without delay, and that Peter had done what he ought in coming. "Now we are all here present in the sight of God." (V. 33) "We are here, and we fully realize that He is also here, that He sees us, that we are here 'in the sight of God.'" They had gathered with the purpose of seeking the face of God, and they had risen to the lofty realization that He was there in real presence among them. Therefore they were reverently attentive to His messenger, and they were desiring from him one message, and that the things which God had sent the messenger to say to them.

Whence came you to the sacred desk today, O Preacher? Whence, you, O Sunday School Teacher, as you stand today to teach your class? Have you given the Lord a chance to say what He would through you to this class? Do you bring those to whom you address yourself a message from your Lord? What business has any preacher to go before a congregation of worshippers from any place except the audience chamber of the Lord? What right has he to carry a congregation his own instead of the Lord's message? "We have met to hear all things that have been commanded thee of the Lord."

My preacher brethren, can we not get each one, a line of direction from this word of Cornelius to Peter by which to lay the course of our preaching? So many the subjects we may discuss! So many the suggestions we may get from the so called leaders of our organized work! So many subjects are urged upon us for pulpit discussion by even the best-intentioned of our own brethren that I sometimes fear we may not have even a chance to hear what the Lord our God would say to us, and through us to the people He has called upon us to serve through the rich ministry of the gospel.

IV. The Message.

1. The manner. "Peter opened his mouth." (V. 34) And you say, "Of course, he opened his mouth." No! It is not "of course" at all. Too much of that which is called preach-

(Continued on page 14)

Soothe TIRED EYES

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Used for 60 years. Genuine in red box.
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FULTON, MISS.
Send for sample copy

BROOKHAVEN YOUNG PEOPLE'S REVIVAL

—o—

The Brookhaven Church recently closed a Young People's revival which ran for one week. It was under the general direction of Mr. Chester Swor, religious secretary and professor of English at Mississippi College, who brought the messages at the two main services each day. Miss Rowena Gunter, of Sallis, Miss., who has just completed her work at Blue Mountain College, conducted the Vesper Services each afternoon, had charge of various conferences, and assisted in the general program of the week. Mr. Edward Yarborough, of Tylertown, and a Mississippi College student, led the singing and played his xylophone. Our own young people loyally followed the leadership of this splendid corps of workers, assuming full responsibility for the meeting, serving as ushers and in the choir, presiding at the services, etc.

The daily schedule was as follows: Morning service, 7:30, preceded by a ten minute prayer service; Young People's conference, 9:30; visitation by young people, 3:30; Vesper Service, 6:00; evening service, 7:30; Young People's Fellowship Circle, after the evening service.

One important feature of the week's program was an all-night chain of prayer by the young people on the last Saturday night of the meeting. Various groups alternated in periods of thirty minutes to keep continuous prayer in progress from the close of the evening service until the beginning of the first service Sunday morning.

The mid-week prayer service last Wednesday night was in the hands of a group of young people who took an active part in the meeting, under the leadership of one of our young ladies, Miss Dorothy Dean, a junior next year in M. S. C. W. The following quotations from some of the talks are representative of all: "The thing that I enjoyed the most of the week was the personal contacts it was my privilege to make. What a joy it was to see a lady I had been reluctant to invite to church make a definite stand for her Saviour and resolve to live a better life!" "I have always admired people who I thought were beautiful, but when I saw Rowena Gunter I knew that it takes something besides looks to be really beautiful. Rowena's life revealed to me the fact that it took a real consecrated girl to be really beautiful, and from that moment I resolved to live a more consecrated life." "All of the services were enjoyable and helpful, but the Vespers in the Magic Garden on Whitworth Campus were most beautiful to me." "What meant most to me was the privilege of having a part in the all-night prayer meeting." The substance of Miss Dorothy Dean's splendid talk on that occasion is given elsewhere in this issue.

The meeting was by our young people but was designed for the entire church and community. The church has never had a meeting in which the messages were more interesting and inspiring, or in which the influence of the meeting as a whole has been of greater practical

TEACHING IN THE SLUMS
Miss Phoebe Lawton, B. B. I.
New Orleans, Louisiana

—o—

Have you ever taught a class of junior girls? I don't mean a class of elite society girls from the best families of your town. I mean a class of real live wires! A class of girls so full of life and commotion that "your hair simply stands on end" and your "head goes round and round." This was the situation into which I walked when I first went to the Rachel Sim's Mission on Second Street in New Orleans. As I passed up the wooden steps, and made my way through a group of girls ranging from nine years up; I heard such whispers as, "Look at that one!" "I wonder if she'll be my teacher."

During the opening exercises which an older student conducted, I had the opportunity to look over the girls. The first child who attracted my attention was about three feet tall. Her dress was of a faded purple thin cotton. Her hands were small and seemed to be everywhere. Her large dark brown inquisitive eyes seemed to be glued to me. Her quick bright happy smile in return to mine made my heart swell. Again as I noticed her dirty clothes, I could not keep my eyes from her interesting face. There seemed to be a hard line around her mouth; and an expression of fear often crossed her face. Later as I told them a Bible story, she sat close to my right side. Three different times I saw her childish hand touch my clothes. As I smiled at her and tried to win her confidence, her fright seemed to pass away.

Before the half hour for story telling was up, the conversation touched on stealing. This point seemed to be very vital to her. I asked if it were right to steal and before I could finish my statement, this little girl spoke out quickly. Her eyes were dilated, her face paled as she told how her father had once beaten her with stove wood when he caught her stealing. Before her story was finished, it was perfectly clear she had not been severely treated for the principle of stealing, but because an angry father lost his temper. But such instances as this didn't seem uncommon to the other young listeners. Each seemed to have had just as horrible an experience. Oh, how my heart yearned to plant seeds for Christ here in the hearts of these children!

"An angel paused in his onward flight
With the seed of love and truth and right,
And said, 'O where can this be sown
To bear the most when it's full grown;
To whom can this precious seed be given
To yield the most for earth and heaven?'

benefit in solving the problems of daily living. We hope to feature such a program in our regular summer schedule in the future.

—Pastor, Brookhaven
Baptist Church.

ELLISVILLE — FRANKLIN

—o—

Our three and a half years with the good people of Ellisville were happy years. The Lord was good to us there and the people showed a fine spirit of cooperation. It was with regret that we brought ourselves to leave, but the Lord seemed to be leading in this direction.

We are now comfortably situated in our new home in "Lovely Louisiana." The people of Franklinton are a great people and they have given us a very cordial reception. When we arrived last week we found the pastor's home repainted and put in good condition. The pantry was well stocked, and everything had been done for our comfort and convenience that could be thought of. We began a revival meeting Sunday, in which I am doing the preaching. We are having good crowds and a good spirit, and I believe the Lord will give us a great revival.

Beginning in September I plan to spend three days a week in New Orleans taking work at the Baptist Bible Institute, while at the same time keeping up with my full time pastorate here.

I have greatly enjoyed the fellowship of my brother pastors in Mississippi, and I appreciate every courtesy they have shown me. I shall continue to be interested in every phase of the work in my native state, and shall look forward to every issue of the Baptist Record as it comes to bring me the news of the work in Mississippi.

Wm. Lowrey Compere
Franklinton, La.

—BR—
MT. VERNON, AMITE COUNTY

—o—

Have just returned from Mississippi where I was for a week in a meeting with young brother Delaughter of Oskyka. The meeting was with the Mt. Vernon Church where Delaughter serves half-time. There is evidence of some fine work on the part of the pastor and church. Great crowds came and the preaching was easy. Any place is easy when His Spirit leads. This people and pastor had made the field ready for harvest and the gathering was a natural outcome of such work.

Brother Delaughter wants to continue, and finish, his school work which we trust he can do in Mississippi or Louisiana College. Mrs. Delaughter too was, and is, a fine helpmeet and handmaid for the Lord. Just before the meeting they had put the Record in the budget.

Z. T. Sullivan.

The Saviour answered and said with a smile,
"Plant it at once in the heart of a child."

WANTED

We want every reader of this publication who suffers with Headache, Neuralgia, Muscular aches or periodic pains to get quick relief.

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ALEXANDRIA BAPTIST CHURCH
Marshall County

—o—

We have just closed a splendid revival in our church. We began the first Sunday in August, running through the second Sunday.

We had as our help Rev. R. A. Morris of Holly Springs. Brother Morris brought to us some very helpful, needful, timely messages, as well as inspiring. His morning messages on the third chapter, and sixteenth verse of the different books of the New Testament were the best it has ever been my privilege to hear.

He is a most consecrated minister of the gospel. Our church has received a great uplift, through his able ministry, which is the second time he has been with us in a meeting.

We received 14 for baptism. I very heartily recommend him to any church who wants a real preacher for a revival meeting.

J. L. Courson

—BR—
SALEM, KEMPER COUNTY

—o—

A very successful revival has just been closed at Salem Baptist Church in Kemper County, Kellis Store. The pastor, Rev. J. R. Davis of DeKalb, did the preaching, bringing us many helpful and inspiring messages. The people are greatly revived, and more interest and cooperation is being shown in the work of the church now than ever before.

There were eighteen additions to the church, two by letter and sixteen by baptism. One young man, already a church member, was converted and made a public confession of his faith in Christ, rededicating himself to the cause of the Master.

Large crowds attended each service, and at night the spacious auditorium was filled even to standing room, with numbers on the outside unable to get in. The presence of the Spirit was felt from the first, and He was especially manifest in power at the last service.

Mary L. Poole, Church Clerk

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The Children's Circle

MRS. P. I. LIPSEY

My dear children:

One week ago today, I was in Colorado Springs, the thermometer was about 65°, perhaps lower: I wore a coat when John and Julia took me into town that night, to get on the train for Mississippi. Today, I'm here at home, and the thermometer is 90° on the sleeping porch. Thirteen hundred miles apart, or thereabouts, these two places are—and it feels like it. But though so far apart, they are alike in some ways, and the best thing about them is that in both I found hearts full of love! I told you of some interesting places that we visited in Colorado Springs, but not, I believe, of the City Art Center, or the Printers' Home. Some time, I may come back to these, for the Art Centre has pictures from the whole western country, and the National Printers' Home is contributed to by every union printer in the United States, and will take in any one of them who is ill, or too old to work.

The two little letters that come first among the letters below here have done a good deal of travelling themselves. They came out to me in Colorado a month ago, and got out of pocket somehow, but came back home with me, and here they are. We are glad to hear from Betty the news of the hens, good and bad, and from Harold that he is well again, and catching a big grinnel.

Then comes the usual cheerful and cheering letter from the B. B. I. and Dr. Hamilton. How good to know that they have already enrolled thirty-four more students than they had this time last year, and that nineteen student families are applying for the eleven apartments which are open for them! And this letter makes us all think of the dear student whom our circle will send to the Baptist Bible Institute next month, and (I'm sorry!) that we must give a mighty good gift this month to make up the \$80.00 we want to send to Dr. Hamilton for Miss Parnell's board, etc., for the first half of the session of the B. B. I. I should like for this to go early in September. Hold up your hands and let me see how many are going to help me out!

Mrs. Mayo has written me a personal letter which she says is not for publication, but she is willing for me to tell you one thing in it. She says that the good protracted meeting which Jean Howell and her great-aunt, Mrs. Phillips, wrote to us, was held at her, Mrs. Mayo's, old home church, and that there were two ladies there, Mrs. Phillips and another, who were over ninety years old.

Still another letter that we have is one from Mrs. McCall, who every now and then writes to us so sweetly and so wisely. There is only one objection that I can find to this letter, and that is that it is so short! Next time, dear Mrs. McCall, let us have a long one, if it pleases you.

I have been thinking of some of our good members that we have not heard from lately. Where is Mary Nell Rayburn for the past month or two, and Dorothy Doolittle and Virginia Lane Schumpert, and Pauline Mulligan and Julia Frances Steele? How glad I should be to have letters from all of these and others that I might add, with help for our B. B. I. Scholarship of which I spoke five minutes ago. Some of you have had a trip this summer, but I'm sure that most of you are at home now, getting ready for the opening of schools. Write to me, my dears, and send what you can. Just between us all,

I'm a little bit anxious about it.

With love to you all,
Mrs. Lipsey

—o—

The Nobleman's Son
John 4

Jesus was busy doing good all the time, he was teaching and preaching, and going from city to city or town or village or on the mountainside or on the seaside. But until now he had not performed many miracles and had now come back to Canaan of Galilee where he had performed his first miracles. A nobleman came to see Jesus, and asked Jesus to come to his house, his son was very sick and likely would die, and he wanted Jesus to come down and heal him. Now, this son was at Capernaum. Jesus told him that they wouldn't believe unless they would see signs and wonders but the nobleman said, "Sir, come down ere my child dies," thus showing that he had faith in Jesus.

Now, what do you think Jesus did? Did he go to the man's house? No, he did not go; it was not because he would not go but he wanted the people to see what God would let him do, so they would have faith in him, so he said to the man, "Go thy way, thy son liveth." The nobleman started home and his servants met him and told him his son lives and he found out that he recovered just when Jesus said he would. It caused him and all his family to believe on Jesus. This was Jesus' second miracle.

Did any other father go to Jesus about his son?

Mrs. Mayo

—o—

My dear Mrs. Lipsey:

Your check for \$5.20 on the scholarship for Miss Parnell received today and we are gladly placing this to her credit and are confident that you and those who are giving with you are making a great investment. May God's blessings be upon you and upon the one whom you are helping in the Master's name.

In going over the applications and apartments we find that we shall probably have to seek places outside of our buildings for student families next year. At present there are nineteen applications for the eleven apartments which have not been assigned.

On a recent date the registrar's office reported an enrollment of thirty-four in excess of the same time last year. This looks as if we shall have a much better school even that last session, though we may hardly expect this percentage to continue.

With every good wish, and again thanking you, I am

Sincerely yours,
W. W. Hamilton, Pres.

—o—

Newton, Miss.,
July 2, 1936.

Dear Mrs. Lipsey:

I am well now, and have been fishing eight or nine times. Last time I went, I caught a two-pound grinnel. I was thrilled very much to catch it. Daddy hasn't ever caught one that big.

I am sending 15 cents for the B. B. I. girl.

With love,
Harold Bethune

You would be thrilled, Harold, at such a catch. Was Daddy proud that you made such a good catch? Thank you so much for the money for Miss Parnell.

—o—

Newton, Miss.,
July 2, 1936.

Dear Mrs. Lipsey:

One of our hens stole a nest away off from the house, and hatched ten baby chicks. Another hen has a broken leg, and we have

to keep her up in a coop. I am sending 10 cents for the B. B. I. girl.

With love,
Betty Bethune.

Hope the poor hen's leg is well by now, and am glad she didn't have to be killed. How many baby chicks now? Ten, I hope. Thank you for the money.

—o—

Dear Mrs. Lipsey and children:

I seem to be in a day-dreaming mood today and want to talk to you of my childhood days.

My father was taken when I was 4, in the early 60's, leaving my mother with my younger sister and me to support. A hardship? Well, yes, in a way, but the kind Father who keeps His promises never failed.

At about 11 years of age I was led to Christ, in a revival conducted by my dear old uncle, Rev. Lewis Ball, who baptized me with many other converts. I suppose very few of those attending these services in old Cherry Creek Church are still living. Sweet memories. Mrs. Lipsey, I've enjoyed your description of your trip, and John's letter of the squirrels.

Mrs. McCall.

—BR—

HILLMAN FACULTY COMPLETE

—o—

Patrons, students and friends of Hillman College will be interested to know that our new Piano Director is Miss Mary Opal Crone of Nebraska. Miss Crone comes to us having had extensive preparation and twelve years of successful teaching experience.

Her employers and teachers say she is a "brilliant performer," a "fine accompanist," an all round musician of superior attainments," "a successful teacher," and "a skillful director." She has degrees of Bachelor of Music and Bachelor of Fine Arts and graduated with honors. She is recommended as a young woman of pleasing personality and good appearance. She is a consecrated Baptist and is rated high as to character.

We are planning bigger things for our music department. Prof. and Mrs. Slater have helped in the selection of the new music teacher, and they think we have the best one available. Prof. Slater is looking forward to a great year with the Voice and Glee Club.

Our new French and English teacher is Miss Helen Goodrich of Michigan. She has her M.A. degree from the University of Chicago and is also a graduate of the University of Poitiers, Tours, France. We have not had a French teacher during my 28 years at Hillman who was better prepared for the work. Miss Goodrich is to have charge of the Berry Cottage.

Another valuable addition to the Hillman faculty is Mrs. A. M. Gregory of Okolona who is to assist in the fine arts department and with the chaperoning. She comes highly recommended as to her character, ability, superior talents, splendid training and successful experience.

We feel that we have been exceedingly fortunate in securing

these new members of the Hillman faculty, and we are determined to enter the new session with a renewed effort to make it in reality "Happy, Home-like Hillman" where "Each lives for the other and all for God." We ask your cooperation in making this the greatest year in the long history of Hillman.

M. P. L. Berry, President

—BR—

A court house in a Yorkshire town stands near a common. During one of the cases that were being tried the counsel was in the middle of his speech for the defense when a donkey outside began to bray.

The judge, who was notorious for his wit, put up his hand at this juncture and said to the counsel: "Kindly stop a minute, Mr. B—. I am unable to hear two at once."

A little later, while the judge was summing up, the donkey again brayed, and the counsel, seeing an opportunity for revenge, stood up and said: "Would your lordship mind speaking a little louder? There is an echo in court." —Ex.

—BR—

B. T. U. ATTENDANCE AUG. 16
Jackson, First Church 97
Jackson, Grif. Mem. Church 146
Jackson, Parkway Church 35
Jackson, Northside Church 29
Laurel, West Laurel Church 100
Springfield Baptist Church 71

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C. Z. HOLLAND, President
Newton, Mississippi

Tune in on WCOC, Meridian, every Saturday at 5:10 P.M. for Dr. Carter's exposition of the Sunday school lesson.

WHO IS MY NEIGHBOR?

And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise. — Luke 10:30-37.

He who poses as a Good Samaritan should pay the Innkeeper.

SOUTHERN
BAPTIST HOSPITAL
NEW ORLEANS, LA.

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Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary
OXFORD, MISS. :: JACKSON, MISS.

Associations Meet Soon

Following is a copy of the report sent to all Associational Clerks for them to give to the one who is to make the Training Union report to the association. The proper one to make this report is the Associational Training Union Director.

—o—

Baptist Training Union Report, 1936

The theme for the Baptist Training Union for this year has been "Faith is the Victory," based on the scripture "Have Faith in God," Mark 11:22b. "Faith is the Victory" has been the theme song and the AIM, to increase our faith, enrich our personalities, and enlarge our usefulness in Christ's service in his church and in all of life's relationships.

The Southwide Baptist Training Union Department with headquarters in Nashville has been growing steadily. Its contribution to the work over the South increases year by year. The department now has a force of ten or more including the office help. Dr. Clay I. Hudson was added to the department June 1st and will give most of his time to the promotion of the Baptist Adult Union. The Adult Union is growing steadily and is recognized as a very vital and necessary unit in the Baptist Training Union. The B. Y. P. U., Junior, Intermediate and Senior continue to challenge the best interest of our churches, and the Story Hour for the boys and girls under nine is fast coming into its own. Beginning January 1st we will have a Story Hour Quarterly, this will fill a growing need.

A Five-Year program has been adopted by each state in the Southern Baptist Convention. In Mississippi this program looks toward the adding of 1,000 new unions, increase number of churches having a union to at least 75%, and issue 50,000 study course awards, an average of 10,000 a year.

The state plan for the Associational Training Union is, a full corps of officers for each association, a quarterly meeting of these officers to plan the work and to plan the program for the meetings; a quarterly general meeting, for inspiration and conferences, the first Sunday afternoon in each quarter where possible; a program of extension work which will include, organizing new unions, conducting enlargement campaigns, study courses, mission Sunday schools, and other services where needed.

In April there was a Statewide Conference held in Jackson for Associational Training Union officers to which 350 went representing 47 associations. As a result of this meeting renewed interest in the associational work has been seen. Sixty associations are organized and it is the desire and hope of the State Training Union Department that soon every association shall be

organized and a progressive program set up that will challenge the interest and cooperation of every Baptist.

The report of our own association shows that we have the following officers who will serve from Oct. 1st, 1936 to Oct. 1st, 1937:

Director
Asso. Dir.
Sec.-Tr.
Story Hr. Ld.
Jr. Leader
Int. Leader
Sr. Leader
B. A. U. Leader
Chorister
Pianist
Pastor
Group Dirs.
.....

During the year we have held officers' meetings; general meetings; We have churches that have one or more unions; that have no union. We have Junior Unions; Intermediate Unions; Senior Unions; B. A. U.'s; Story Hours. OUR GOALS FOR THE COMING YEAR ARE: (list here and on back. Your State Secretary will appreciate a copy of this report.—Auber J. Wilds, Oxford, Miss.)

—o—

An Appreciation of a Volunteer Worker

This summer we have had a corps of splendid volunteer workers in our State Training Union Department. We will say more about them when the work for the summer is over, but the following is what one pastor wrote about Charles B. Hamlet, III, who has given eight weeks to Oktibbeha County this summer. What has been said here of Mr. Hamlet has been said in kind about the other workers.

Let me offer my compliments of the very fine work Mr. Hamlet is doing in our county. You could not have given us a worker that can meet the people, discuss their problems on their own plane and live into their lives, for the short stay he is with them, better than Hamlet. His sincerity and earnestness impresses me. He certainly is a worker. I can hardly find words to express my appreciation for the work he is doing in our church at Mayhew this week.

Sincerely yours,
W. L. Marsh.

—o—

COMMITTEE CORNER For August 30

PROGRAM COMMITTEE

Follow the suggestion given in the Senior Quarterly to make a poster on which is drawn a big pair of scales. On one side will be pictured (or written if there is no one who can draw, and pictures cannot be found) Christ, the Bible, etc.,

while in the other side or the balance will be the pictures or names of our four missionaries to Palestine. With words designate underneath that we have received from Palestine: Christ, the Bible, etc. To Palestine we have sent Mr. Eddleman, Miss Clor, and Mr. and Mrs. Owens. This poster may be used to advertise the meeting, but be sure that it is in the room at the time of the program.

MISSIONARY COMMITTEE

Secure tracts from Dr. Jacob Gartenhaus, 315 Red Rock Building, Atlanta, Ga., and give, or send, them to some Jewish friends. Give the following skit as a special missionary feature:

(Taken from the August "Young People and Adults", by Mrs. Troupe Reid.)

Leader (holding up bag)—I have here a bag of wishes—Missionary wishes. I shall ask several of you to come and draw a wish from the bag and read it to the others.

First—I wish I were rich. Why, if I had plenty of money, I wouldn't mind giving to the church and to missions. But I have so little for myself, just enough to live on and have a few pleasures.

Leader—Mark 12:41-44; Matt. 10:42.

Second—I wish I were great. What wonderful acts I would do if I had power and influence like the great have. But what can I do, helpless and weak as I am?

Leader—Luke 16:10.

Third—I wish the poor heathen knew the story of Jesus so that their lives might be enriched.

Leader—Romans 10:14.

Fourth—I wish I could go to the foreign field and do something for Jesus.

Leader—Jesus has commanded: "Whatsoever thy hand findeth to do, do it with thy might."

Hymn—"Send the Light."

INSTRUCTION COMMITTEE

Choose, in order, the outstanding patriarchs of the Old Testament; have different ones describe them in the light of the contributions they made to the unfolding of God's plan for His people, and have the members guess who they are.

BR

The Layman Company is now putting out its tithing pamphlets in four-page bulletin form, printed on two inside pages only, other two pages blank for local news and announcements. This bulletin offers every church the most effective of tithing education plus relief from half of the expense and worries of the ordinary church bulletin. The company suggests that churches conduct a five weeks' or ten weeks' program of tithe education by using these bulletins, which are offered at a nominal sum. It offers a sample set containing 32 different tithing bulletins at 20 cents. When you write mention The Baptist Record, also give your denomination.—The Layman Company, 730 Rush Street, Chicago, Illinois.

THE BEST WAY TO TREAT...
BOILS SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES
Apply Gray's Ointment
Used since 1820 to give relief to millions—the best testimonial of merit. 25¢ at drug stores.

PLEADING FOR GOD IN COMPANY WITH PHILLIPS OF NEWHEBRON

—o—

B. E. Phillips has been bishop of the Baptist congregation of Newhebron for eighteen years. He has performed marriage ceremonies for couples of his young people, and has then seen their children grow up, accept the Lord, and join the church. Phillips has baptized some of those children. His long pastorate at Newhebron, the fine work done for God in consequence, the splendid spirit among the people there now, all bear testimony to the worth of the long pastorate when God's man and God's people are brought together. May God continue richly to bless brother Phillips and confirm him in the affections of his people as they continue to honor him for his work's sake.

Bishop Phillips and the saints of Newhebron did me the honor to allow me to preach for the Lord to them in their recent revival meeting. I covet the privilege of going to Newhebron. I knew the spirit of the people, their love for the Lord and for the work of the Lord. These characteristics distinguishes all of the Lord's house. They are glad when anyone says to them, "Let us go into the house of the Lord." Throngs of people in attendance. More than a score of young people buried with Christ in baptism. God bless the saints of Newhebron, young and old.

L. Bracey Campbell.

BR

S. S. ATTENDANCE AUGUST 16

—o—

Jackson, First Church	466
Jackson, Calvary Church	482
Jackson, Grif. Mem. Church	433
Jackson, Parkway Church	133
Jackson, Northside Church	80
Laurel, First Church	339
Laurel, West Laurel Church	354
Laurel, 2nd Ave. Church	210
Laurel, Wausau Church	36
Springfield Baptist Church	157

Cotton Yarns: For knitting and crocheting bedspreads, table mats, chair backs, sweaters, dresses, etc., old fashion unbleached cream lofty cotton yarns, 50¢ per pound, plus postage. Furnished in skeins, or on one pound cones. Free samples on request. Cromer Yarn Co., Dept. N, Lincoln, N. C.

HILLMAN COLLEGE

Clinton, Mississippi

M. P. L. BERRY, President
Mississippi's Oldest College for Young Women.

Located at the Baptist Center. Wonderful Environment.

New Ideas in New Student Homes.

Unusual Advantages in Piano, Voice, Expression, Business and Literary Courses.

Moderate Prices.

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Colds
first day.
HEADACHE, 30 MINUTES.
Liquid, Tablets
Salve, Nose Drops
Try "Rub-My-Tism"-World's Best Liniment

GOOD MEETINGS

—o—
Liberty, Scott County, and Goodwater in Smith County, of which I am pastor, had splendid meetings, good gospel preaching done by C. Z. Holland, pastor of Newton, and Guy Winstead of Beaufort, S. C.

Congregations good, results, two for baptism at Liberty and four at Goodwater and one restored to fellowship at Goodwater. Both preachers were fine. Why doesn't some good church bring brother Guy Winstead back to the state. Any church would do well to call him we think.

W. H. Thompson, Forest

—BR—

SUNDAY SCHOOL LESSON

—o—

(Continued from page 10)
ing in this day is a pitiful parody on the freedom of the style of the preacher, or a cheap substitute for it. "Lift up thy voice," says the ancient prophet, "Lift it up with strength: Say to the cities of Israel, 'Behold your God!'" Do not, I beseech you, mince your words and trim your message, and "Hope" you are "not stepping on anybody's toes." Speak up and speak out. Open your mouth and let go the message God has given you, set it free, give it wing, publish it abroad. I am sure the Lord does not especially care for rant, but He would rather have His message fearlessly, faithfully, sincerely ranted than to have it made ridiculous by some pampered, painted echo, who has no message which he is not afraid to speak out and boldly in the sacred name of Jesus.

2. The Matter. The Story of Jesus.

Introduction. The one God of all the earth has one attitude toward all men.

(a) His gospel is a gift to all men. (b) The mediator of this gospel is Jesus. (c) This Jesus came through the Hebrew race, but "He is Lord of all." (d) This Jesus was authenticated to the world through the life He lived, the works He wrought, the death of sacrifice which He died, and the resurrection which He underwent. (e) Chosen witnesses herald this gospel of the exalted Christ. (f) Through this gospel Jesus is now the judge of living and of dead. (g) The standard by which He judged is the attitude men assume toward this gospel. It points to duty, which duty is to believe on Him.

V. The Refreshing.

This sermon was never finished from any homiletical point of view. It is logically imperfect, as even Peter viewed it, but from the viewpoint of God it was long enough. "While Peter yet spake these words, the Holy Spirit fell on all them that heard the word." (V. 44) I am arrested by that clause, "Them that heard the word." What wealth of meaning is wrapped up in the word "heard." Is not the heart opened of every one who really hears the word? Is not the Holy Spirit poured forth into the heart of every one who really hears the word? He came upon all and every one in the congregation that day, because they "heard" the word.

Lives refreshed, hearts washed clean of sin, souls born anew into

RESOLUTIONS

—o—

Resolutions adopted by the Hazlehurst Baptist Church commemorating the seventh anniversary of Dr. Geo. P. White's pastorate.

Whereas, this day August 9th, 1936 marks the seventh anniversary of Dr. Geo. P. White's pastorate of this church and with joy we review the progress made by the church during his ministry in spiritual growth, in membership and in financial contributions; and

Whereas, we recognize that fact that this progress has been granted unto us by our Heavenly Father in approval of our pastor's consecrated leadership, his faithful ministry, sound teaching, gospel preaching and fervent prayers;

Therefore, be it resolved, by the membership and congregation of the Hazlehurst Baptist Church that we this day offer our sincerest gratitude to our God for this splendid leadership, helpful ministry, fine fellowship, faithful teaching, sound gospel preaching and other splendid services of our pastor and the loyal assistance of his good wife; and we further assure him of our full appreciation of his most exemplary life, of his complete submission to the guidance of the Holy Spirit in all matters, of his firm grasp of the deep mysteries of the blessed gospel of our Christ, of the faithful declaration of the truths of God's word, of his faithful ministry to our people, and of his call to civic righteousness on the part of the people of our community;

Resolved further, that we here re-dedicate ourselves to the services of our Lord and Master, that we pledge our full cooperation to our beloved pastor in the furtherance of the work of this church, our prayers and our all to our Christ for the spread of His gospel.

Resolved further that a copy of these resolutions be recorded in the minutes of this church, copies handed to Dr. White and the local papers, and one submitted to the Baptist Record for publication.

Respectfully submitted,
R. L. Covington, Chairman
Board of Deacons
Judge J. F. Guynes

—BR—

Sunday school workers who desire to especially prepare for Promotion Day will find in The Sunday School Builder for September a program and several articles giving suggestions for this important matter. Also, this issue of the magazine carries in connection with the Calendar of Denominational Activities a presentation of the Southern Baptist Theological Seminary at Louisville, Kentucky. Those interested are urged to get copies of this magazine. They may be ordered from the Baptist Sunday School Board, Nashville, Tennessee, at a price of 8 1/3 cents the copy or 25 cents the quarter.

the family of God, because minds were attentive, hearts were open, souls yearned upward toward the fount of blessing. Have those to whom you bring the message of salvation "heard the Word"? Can you win them to do so?

YOUNG PEOPLE'S PROGRAM AT BROOKHAVEN

—o—

(Talk by Miss Dorothy Dean, a junior college student, at the mid-week prayer service at the Brookhaven Church following the Young People's revival.)

Brother Davis has asked the young people to have charge of the service tonight because he thought that you would enjoy hearing what the young people of your church got from the student revival that has just ended. While the revival was not for the young people exclusively, it was particularly for them, and dealt with the problems that they have to face.

The revival has meant a great deal to each one of us, but it has probably brought a special blessing to those who took an active part in making it a success. There were six services in all that kept us busy nearly all day, but it was a glorious work and we enjoyed every minute of it. First, there was the 7:00 morning service to which all were invited. Then the 9:30 meeting where a group of about 15 or 20 young people gathered to make plans for the services. At 3:30 we met again and went out to issue invitations and make special contacts in His name. This was followed by the Vesper service on the college campus at 6:00. Then at 7:30 we were led again by Chester in the evening service. Our day was closed by a short period of recreation and prayer immediately following the evening service. It was a service to which only the young people were invited, and to my mind was the grandest of all, because we seemed to be drawn so much closer together in that quiet period of prayer following our play time together.

The student revival movement was begun two years ago by a student of Mississippi College, John Allen Moore. He was with us in our revival the first year such a thing was tried. Since then it has been used to good advantage in nearly all our Southern states. What a privilege for us that as young people we may have our part in the growth and development of His Kingdom work.

All the young people of our first revival are continuing to serve Him in even greater ways. John Allen is studying at the Louisville Seminary, preparing himself to preach. Clara Brashears is doing a fine work as student secretary on one of the Oklahoma college campuses. Lucy Carleton Wilds is working with her father in the state B. T.

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for Itching Toes*

End the torture of Athlete's Foot this sure and easy way. Simply apply Tetterine to the raw inflamed parts and get immediate relief. Tetterine stops the itch and kills the parasites that cause the trouble. Healing and soft new skin promptly result.

Proven best for over 50 years in treating Eczema, Ringworm, Tetter, Itch and similar skin diseases. Get Tetterine from any drug store today or send 60c for a box to Shuptrine Co., 1 Barnard St., Savannah, Ga. Money back if not satisfied.

Tetterine!



O. U. RUSHING

Jackson, Miss.

Wants singing dates for summer. Experience with Jackson pastors. Would be glad to get full time work with an evangelist.

U. work. Jennings Van Landingham is now doing medical work at the University of Tennessee Medical School in Memphis, preparing himself to be a medical missionary. You have seen the work that Rowena is doing and it is her desire to get into definite Christian work.

I'm not saying that the students of this church who took special part in the revival will follow the example of these young people and give their lives to definite Christian work, but I am saying that they will be better men and better women for this week that they have lived for Him. They've had a chance to know Him and to see what a completely consecrated life can mean to themselves and others. They've been given a definite chance to witness for Him and to see the power of prayer—their prayer.

And so it is with grateful hearts that we thank the members of this church for letting Chester and his group work among us. You will be seeing the benefits of it for years to come and we will never be able to get away from the blessings we have received.

—Dorothy Dean

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GILLSBURG

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We had one of the greatest meetings at Gillsburg last week that has been witnessed in the history of the church. For the last year we have had one of the best Sunday schools in south Mississippi and the seeds have been sown, many of them falling in good ground bringing forth fruit unto eternal life.

Our people here have been conscious of the need of a genuine true revival for a long time, for consecrated living on the part of Christians as well as the salvation of the lost, and have prayed to that end for several months. God said, "My arm is not shortened that it cannot save nor my ear heavy that it cannot hear, but your sins have separated you from your God." We certainly realized this at Gillsburg because God's people begin to pray and confess their sins, rededicate their lives and seek the lost and God poured out His Spirit upon us in a mighty way.

Really the revival started two weeks before the coming of the evangelist into our midst. You know when people in the rural districts unite with the church before the annual meeting God is certainly working. I never like to judge a meeting by the number of additions to the church but when old and young people come crying and saying we have been church members for a long time but we haven't been fair with God, then you know that the foundations of the mighty deep have been broken up and God can work in hearts that are moved upon by His Spirit.

We had fifty-eight additions to the church and they are still coming, even after the meeting has been closed. Rev. J. F. McLellan from Enon Baptist Church, Franklinton, La., did the preaching and did it well. He is on fire for lost souls and he certainly loves God and works to glorify Him in all that He does. He placed before our people their obligation to tithe and the church went under a covenant to tithe for a period of ninety days, bringing in all their tithes of money and farm produce in order to prove God and to be obedient to Him.

We covet the prayers of every reader of this article, that God will help us to be faithful to Him regardless of the cost, and that His name will be revered by every professed Christian here in Amite County and south Mississippi.

We also had the privilege of having Mrs. S. W. Sproles, the widow of the late Rev. S. W. Sproles and former pastor of this church, with us during the meeting. Mrs. Sproles has certainly proved to me that she is one of God's elect and choicest saints by the way she has held up her head in all the affliction and chastisement of God in the past year. She and Mrs. Jno. Sproles, the widow of the recently deceased Jno. Sproles, gave me a library that would make any heart rejoice and leap for joy. In this library is a collection of books that it would have taken years and many dollars to collect. I pray that God will let me live many years in His service and work with His choicest saints here at Gillsburg.

Thomas J. Delaughter, Pastor.

NESHOBIA COUNTY

By D. A. McCall

—o—

II Chronicles 7:14-16.

Neshoba County Baptists have really been busy and happy. A county-wide B. T. U. season of training work has just closed with seven churches participating, one taking the first study course in its history. One to five classes were held in each church under the leadership of nine excellent student leaders sent in by Miss Wilds of the State B. T. U. Department. Local workers assisted.

Practically every church is holding a summer revival.

Week after next a county-wide Sunday School Enlargement campaign will be held under the sponsorship of E. C. Williams of the State Sunday School Department.

The following week the twenty-one churches of the association, J. W. Burnett, moderator, unite in a county-wide evangelistic campaign (August 23-30), J. E. Byrd, preaching. The meeting site is at Williamsville, two miles west of Philadelphia.

Hope: the writer had a good week —second week of July—with Pastor Burnett and his people. Good congregations, good interest.

West Kemper: next, with Pastor Mosley, one of the best prepared ministers of the state. This church was alive and God blessed eight people with salvation in Christ.

Dixon: in my own rural field for a week with more fine folks. Five on faith in Christ.

New Harmony: last week with another of my rural churches. Ten additions. Organized Sunday school. Sunday school course taught by Miss Ruby Peebles and census taken showing 190 possibilities. Some fine talent here.

Things move along nicely at Philadelphia. All working, high summer spirit and attendance. Good crops, good fellowship, good place to live and only one need—more religion. Believe it or not, some of us feel that coming on in good measure.

—BR—

THANKS TO BRO. J. R. CARTER

—o—

I have just received the news of brother Carter's death and feel that I would like to express upon paper what he has meant in my life.

When in December 1906 I was told that sister Beather and I were to be sent to the Orphanage, I asked what I had done to be sent to jail. Well, instead of the Orphanage being a place of restriction, I found there an opportunity for mental, physical and spiritual development for which I shall ever be grateful. And I feel sure that my happy memories of my life there are due to the wise guidance of brother and Mrs. Carter.

Each year as I grow older I realize more and more what an opportunity it was to learn the value of work well done and also the value of discipline. Then too, there was planted in my heart a faith in God which through these years has been my greatest joy. Brother Carter not only baptized me but sister and I both went back to the Orphanage to be married.

Brother Carter was untiring in his efforts to interest someone in

IMMANUEL, HATTIESBURG

—o—

Does it pay to spend time and money promoting a Vacation Bible School? The Immanuel Baptist Church at Hattiesburg says "Yes." On Friday night, July 31, the Immanuel Church closed the best Vacation Bible School in its history with an impressive baptismal service. At this service sixteen boys and girls confessed their faith in the Christ by following him in baptism. This was a visible result of the two weeks of Bible study, character story hour, supervised recreation, and religious and patriotic drills. Seed sown in the Sunday school, consciences quickened by daily contact with His word, made a ripe harvest as the pastor quietly drew the interested ones into a nearby classroom to deal with them. Some had already made the surrender and needed only to make their public confession. With others it was the joy of the pastor's heart to lead them gently and to "suffer the little children" to come unto Jesus, and to forbid them not, knowing that child-like faith characterizes the Kingdom. They came with tearlistening eyes, yet there was a noticeable absence of that over-wrought mob emotion which characterizes some of our evangelistic meetings and is mistaken for the working of God's grace.

The total enrollment of the school was: Beginners 24; Primary 25; Junior 63; Intermediate 45; Faculty 15; Total 172. The daily average attendance was 122; the largest number present any day was 139; the fewest 109. The number of pupils and teachers with perfect attendance records was 63. The total cost of the school was \$27.75 or an average of 16c per person. The faculty consisted of Mrs. A. W. Petty, principal; F. D. Hewitt, Jr., pastor; Mrs. F. D. Hewitt, Jr., Mrs. Luther Moore, Mrs. T. R. Taylor, Mrs. S. E. Moore, Mrs. D. D. Todd, Mrs. John Howell, Mrs. D. W. Phelps, Miss Louise Jones, Miss Hilda Hawkins, Miss Emma Jean Barrett, Miss Nell Cleveland, Miss Florence Burkett, and Mr. Garvis Hulsey.

It pays to do educational evangelism. It pays to promote the Vacation Bible School. Try it in your

each child as he or she was ready for college and my college education was made possible by the W. M. S. of the First Baptist Church of Columbus, Miss. And because of all that brother Carter and the Orphanage have meant to me, I am happy to give this expression of my love and appreciation for him.

Sincerely yours,
Martha Lawther Murphy
2853 Dexter St.,
Denver, Col.



This College with its ideal location, strong faculty, superior equipment, offers unusual advantages for young ladies in the Literary, Conservatory and Fine Arts Departments at minimum cost. 94th session begins Sept. 15th.

For information, address Wm. S. Cox, Pres.
Box 196 - S., College Park, Georgia

church and see for yourself. We have received six others by letter as a result of our school and the way has been opened to other homes and hearts.

F. D. Hewitt, Jr., Pastor.

—BR—

WANTED

—o—

I am getting the picture of as many of the former pastors of Bethlehem Church as I can get to be kept along with the historical records. Any help will be appreciated. I need a picture of the following: Gabriel E. Nash, J. J. Moorehead, John Micorn, Silas Dobbs, Joseph Robinson, Robert Crenshaw, T. J. Montgomery, J. B. Poteet, E. W. Norris, H. J. D. Hendrix, Levi Sutherland, M. C. Bennett, N. Q. Adams, W. A. Edwards, E. A. Fant, Jack Walker, J. T. Sargent, J. R. Nutt, H. H. Mahaffey, M. J. Derrick, A. C. Furr, B. B. Coke, N. B. Wallace, C. N. Gallahan, J. H. Hughes, P. S. Rogers, O. C. Cooper, Dr. S. G. Morris, R. A. Collier. Any kind of picture will do. Send them to W. S. Oswalt, Ackerman, Miss., Route 2.

—BR—

Flo: "My uncle was overcome by the heat the other day."

Marge: "Well! How'd he get overcome at this season of the year when it's so cold?"

Flo: "Well, he was trying to learn to cook, and the cookbook said 'Sit on stove and don't stir!'"



You get the key to greater efficiency in every department of church work. Simply write for your free copy of

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our complete supply catalog, just printed.

You get the key to a successful Promotion Day Program, September 27th, in the booklet—

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—From—

FIVE THOUSAND BAPTISTS

Will Prevent Future Annual Debt-Paying Campaigns

Positive, God-fearing leadership, and a consecrated, devoted people, are the guarantees of success for the Five Thousand Club. The wonderful work of the women is so axiomatic that it seems superfluous to mention it; but I must say it is one of the many bright spots in this debt-destroying effort.

Most of the Association WORKERS have been

secured, and many of them already have secured their ten Club memberships, thus confounding "Alibi Ike, the god of Excuses," when he whispers to someone: "It cannot be done."

WORKERS, be certain to attend your District Meetings. You will receive much benefit from them. We want you to ask questions at these meetings.

WHY I AM FOR THE FIVE THOUSAND CLUB

(By A. L. Goodrich)

1. Because I am tired of special campaigns. Hardly had I landed in Mississippi when I was asked to be Chairman of a special campaign for Pontotoc County. With short intervals, I have been tied up with some special campaign ever since.
2. The Five Thousand Club offers a plan. Planned work will always accomplish more than unplanned work. Pastors who accomplish most plan their work. The Five Thousand Club is our well-marked road map (with no detours) to OUT-OF DEBTVILLE.
3. The Five Thousand Club is a workable plan, but it is not a self-worker. It requires people behind it. It has already shown that it can be worked.
4. It is a reasonable plan. Certainly many will not pay only one dollar per month. Members can and will take out several memberships. Expecting WORKERS to secure ten Club memberships each is reasonable. Doing that, it will prevent an annual repetition of special campaigns. How could anyone expect to be asked to do less in an effort of such magnitude?
5. It is a desirable plan. Desirable it is for several reasons:
 - (1) Because of its simplicity.
 - (2) Because every dollar pays principal.
 - (3) Because there are no overhead expenses.
 - (4) Because it will get us out of debt.
 - (5) Because it is regular.
 - (6) Because it does away with spasmodic efforts.
 - (7) Because it offers all an opportunity to have a part.
 - (8) Because it will pay our debts.
6. It is an accomplishing plan. Its sole purpose is to pay our debts for which we have more than received one hundred cents per dollar. Every member added means one more dollar per month to apply on our debts. This kept up will pay our debt.

Let's join and stay joined until we get out of debt. Then we can give all the energy we are now expending on annual debt-paying campaigns to our regular Christian tasks.

"As for me and my house" we have joined and propose to stay joined until the debts are paid. (Even if we had not set foot on Mississippi soil when these debts were made.)

FROM A W. M. U. ASSOCIATION CHAIRMAN

"I am sending the names of workers for Association. I have also secured my ten club members and feel sure by Tuesday that I will have the ten club members the man Chairman was to secure. If you want me to I will do my best to secure his workers to"

FROM AN ASSOCIATION CHAIRMAN

"It is my intention to plunge into the work, when I return, with full vigor and determination. Hope that all goes well with the forward movement to rid Mississippi Baptists of debt."

This Association Chairman is in South Carolina on his vacation. Before he left he secured all of his Association WORKERS and his Club Memberships. He is cutting his vacation short to hurry back and throw himself into the Five Thousand Club.

FRANK E. SKILTON, GENERAL CHAIRMAN

Workers Attend Your District Meetings